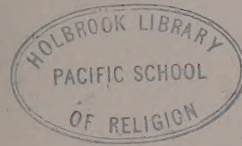


Church Management



Review of Religion: 1956-1957

Preaching Through the Year

Music Through the Year

The Handbook of

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ANNUAL-DIRECTORY

July 1957

Volume XXX111 Number 10

Liturgical Calendar

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THE PROFESSIONAL JOURNAL OF THE CHURCHES

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WARTBURG COLLEGE, Waverly, Iowa

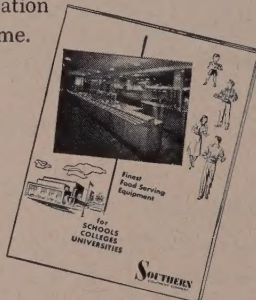
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Circle No. 4 on card insert

They Say; What Say They? Let Them Say

W. J. B. AND F. D. R.

Dear Sir:

I do not care for the anonymous (sic) sneer at F.D.R. in your editorial on page 10 of your May issue.

I respect W.J.B., but he was very very far from having the capacity which F.D.R. had. He would have been helpless—when F.D.R. saved us from revolution.

Don M. Chase
Crescent City, California

THE VITAL SPOT

Dear Sir:

Norman Victor Hope asks what makes preaching interesting but gives four points that do not touch the vital spot. The all important consideration is the selection of the theme or idea. If it does not have an immediate pertinence to the listener—clear expression, apt illustration, free delivery and even being possessed by the gospel, these alone will not hold interest. One needs to go to Jesus whose preaching was always "situational." He preached to the need of the people. Timeliness has more to do with capturing interest, I believe, than anything else. It does not mean watering down the gospel or any departure from scriptural preaching. You have to have the right medicine to apply to the right spot and when it aches.

Richard Hulbert
Pilgrim Heights Community Church
Minneapolis, Minnesota

QUILTING PARTY

Dear Sir:

An article in the "Pastor's Wife" section of the March issue of *Church Management* interested us members of the Ladies' Aid of the First Presbyterian Church in Greenlawn, New York. Our group was organized in 1897. We called ourselves "Ladies' Aid" because we wanted to help our church which was a small, struggling country church at the time.

At first the meetings were held in the homes of the members, later in the church building, next in the "horse sheds". These had been converted into a church hall for parish activities. We have continued working in the same spot ever since. We contribute an appreciable sum every year to the financial church budget.

There was a time when the call for patchwork quilts was slight, and it was difficult to find work to do, but the popularity for them is growing and in 1956 we were able to produce a good number of finished quilts.

Church Management: July 1957

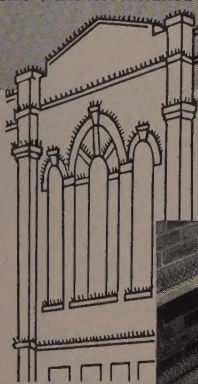
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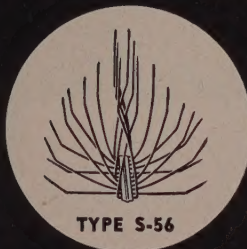
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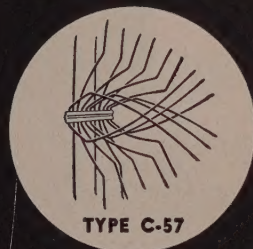
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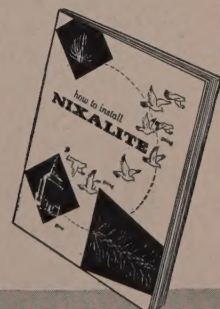
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Most of our quilts are pieced and quilted by our society; recently we have had the pieced tops brought to us for quilting and finishing. Among the diverse patterns we have done are the Dresden Plate, the most popular, the Double Wedding Ring, second in favor; the Star, Log Cabin, Fan, Solomon's Puzzle, Pin Wheel, and Grandmother's Garden; also, squares of plain white with appliqueted design. For the backs we used plain colors and sometimes printed materials.

Our "Ladies" have become well known for their fine stitchery and artistic workmanship; our quilts are really beautiful.

I trust you will consider this account worthy of being included on one of your pages in a forthcoming number of your magazine.

Flossie E. Mangam
Greenlawn, Long Island

UNCOMMON PHOTOGRAPHERS

Dear Sir:

I feel that Friedrich Rest's experience at three weddings (*Church Management*, April, 1957) was most uncommon and out of the ordinary. I find over and over again that commercial photographers are most sensitive to the worshipful mood of a wedding and very understanding about the taking of pictures. I usually allow a shot of the recessional; otherwise there are no pictures during the service.

As for amateurs—I simply ask the ushers to make a request of each person carrying a camera to refrain from taking flash pictures at any time during the ceremony. They are told that ample opportunity will be given following the service.

I write this to come to the defense of our photographer friends, most of whom are not fairly described in the article.

Walter Nelson
The Methodist Church
Murdo, South Dakota

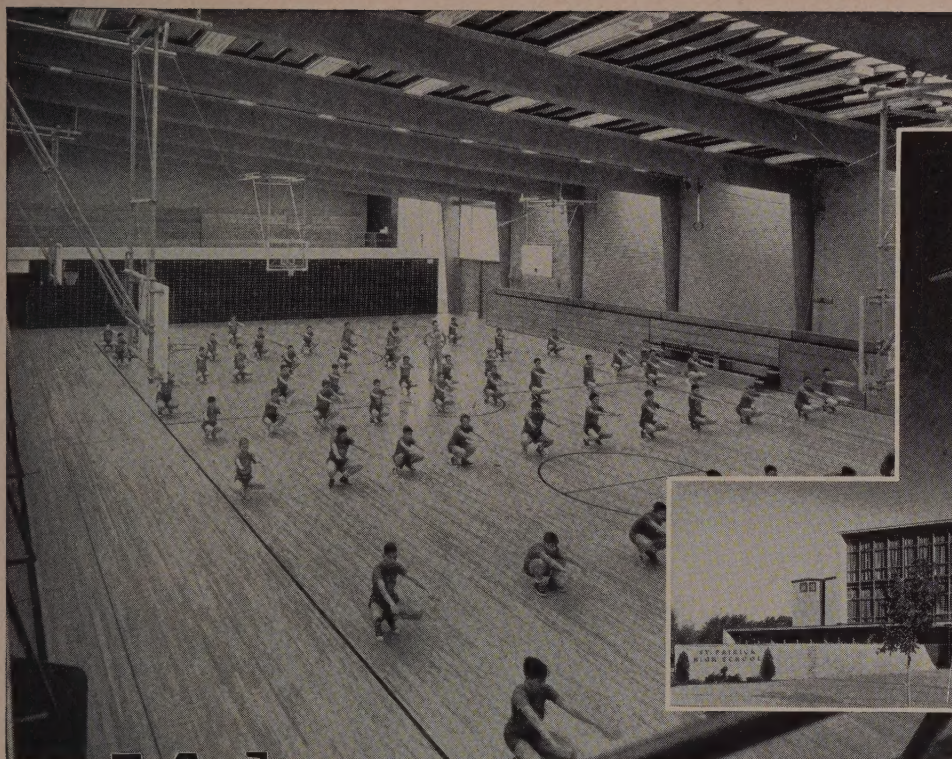
DEAR SIR:

May I compliment you upon the excellent job done on the article reporting the conference held in St. Louis (Churchmen and Architects Meet, May, 1957). . . . The intent of judging is nicely expressed in your article.

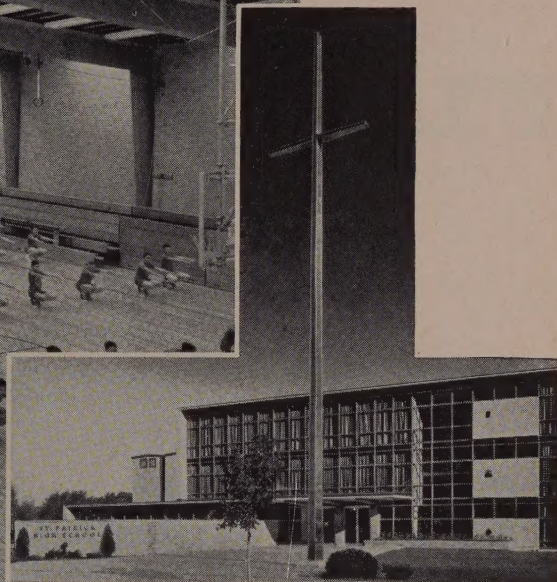
P. John Hoener
St. Louis, Missouri

Evil habit and neglect of our own growth in grace do give too much liberty to inconsiderate speech. Yet discourse of spiritual things doth greatly further our spiritual growth, especially when persons of one mind and spirit associate together in God.

Thomas a Kempis



St. Patrick High School, Chicago.
Belli & Belli, A.I.A., Chicago,
Architects. Photos by
Carl Ulrich, Inc., Chicago.



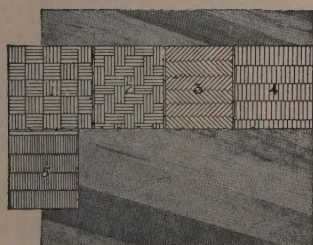
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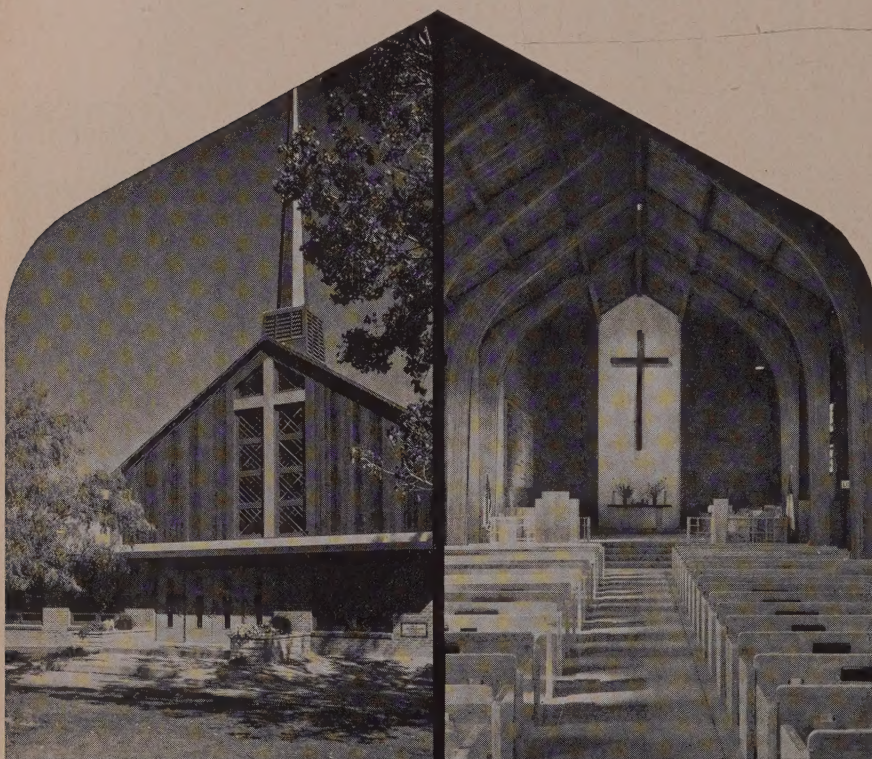
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THE PROFESSIONAL JOURNAL OF THE CHURCHES

The Choir Goes Round and Round

Church buildings refuse to follow established patterns. Just about the time we think we have them set, some church breaks the pattern. This applies to many parts of the church building, but the location of the choir is so indefinite that it is difficult to keep up with its procession.

At the beginning of our generation we thought we had it settled. The new churches were to have deep, open chancels with a divided choir. This did some things we had hoped for. It took the choir from the center of worship and allowed the people in the pews to see the altar with the altar symbols. Choir leaders, however, resisted this. They did not want their choirs divided. It begins to look as if they have won the battle—but not quite.

Some churches have welcomed the return of the united choir while keeping the open chancel. They have resolved the matter by having the choir on one side of the chancel with the organ on the other. Where one side does not give sufficient room for the singers, they have taken more space and compensated with an off-center chancel.

Others have placed the choir directly at the rear of the chancel but have separated it from the altar by means of a metal or wooden grille which partially hides the singers. We still have not settled the question as to whether the choir is part of the ministry of the church or whether it is a lay body which has the duty to lead the congregational singing. The term "minister of music" has an entrancing sound to many churches. But certain historic bodies question its use. The choir, in their mind, should be placed where it can best lead the congregation in its singing. For this reason some churches, notably the Lutheran, have placed the choir in the transept, perhaps one step above the congregation.

Other new churches are placing the choir in the rear

balcony. This certainly takes away the temptation of anyone to display himself before the congregation, but it does have its disadvantages. It is a poor location for leading the congregation in song, but it is fine for informal costuming.

Occasionally a church has brought its choir from the loft and placed it in the front seats facing the chancel. This of all locations should give it leadership of the congregation. It certainly associates the choir with the laity rather than the ministry.

Accompanying the change of location there has come less enthusiasm for the processional. Scott Francis Brenner in his volume *The Way of Worship** definitely aligns the choir with the laity. He writes:

The entrance of the clergy or the clergyman is quite a different matter from the entrance of the layman, and is supercharged with the possibilities of folly and vulgarity. It should not need to be said that the way for the choir to go to its accustomed place is by the shortest route, and in the most inconspicuous manner. Every choir room should have on its walls a framed and adorned copy of Euclid's theorem which reminds us that a straight line is the shortest distance between two points.

The choir is on the move; no one knows just where it will stop in the planning of the new churches. It seems to this observer that the marching processional is yielding to the informal one. All of this could mean that there is a retreat (or advance), according to the concept that the function of the choir is to lead the congregation in its hymns, litanies, and prayers.

*The Macmillan Company

Liberal Preacher with an Orthodox Heart

I picked up a copy of *River of Years** a few evenings ago and renewed my acquaintance with one of the most fascinating minister personalities of our century—Joseph Fort Newton. His professional progression from one denomination to another will seem strange to those who did not know him. But when one follows the experiences of his life he finds an explanation for the strange path, first to the pastorate of a southern Baptist church, then to a liberal church of Dixon, Illinois, on to St. Louis, then to the City

Temple of London, England, back to the States where he served the Universalist Church of the Divine Paternity in New York, and then consecration to the priesthood in the Episcopal Church.

I never met Newton until he was in the Church of the Divine Paternity. When I moved to New York City to become the editor of religious literature of the George H. Doran Company, he was a frequent visitor to my office. He was always interested in new books and liked to talk about books, and I frequently visited his church and found him a splendid preacher. What amazed me were the small con-

**River of Years* by Joseph Fort Newton. J. P. Lippincott Company. 1946.

gregations which greeted this preacher with his wonderful and wide ministry back of him.

But there was a quality about this man one could not easily fathom. At times he was controlled by a childlike shyness. One sensed that there was always a quest back of those questioning eyes which always greeted you. *River of Years* does give us somewhat of an explanation.

He was in constant rebellion against the narrowness of organized religion, but he believed passionately in the lordship of Jesus Christ and personal immortality. This last was so much a passion with him that he sought mystics and mediums on both sides of the Atlantic. He became an authority on the messages of Patience Worth. He invited Sir Arthur Lodge, Conan Doyle, and Sir William Crooks to address groups in the City Temple. No orthodox clergyman was more intense in his conviction that Jesus Christ died and rose again and that we also are immortal.

Contrary to some things he writes in his book, I found him to be a lonesome man, an opinion confirmed by others. He seemed as one who could never quite find his niche in friendships; he was always looking a little farther. I lived for awhile on Riverside Drive, a few blocks north of his apartment. Walking or riding down Broadway I saw him often, standing alone at the street corner, watching people as they passed by as if hoping to find someone he could call friend. Strangely enough, on a visit to London some years after this I again saw him a couple of times standing alone in the busy crowds of London with the same question in his eyes.

During the First World War, while facing a crowded church when the first casualty lists were being received, his sympathy went out to the strained British faces before him until a psychic force seemed to take possession of the congregation. At least one person in the congregation insisted that she saw standing by him while he was preaching two

strange men. From her description they were identified as Abraham Lincoln and David Swing, both men who had been subjects of biographies by Newton.

In his biography he gives one instance of this. He had been called to conduct a burial service for a small child killed in the dirty streets of the slum areas not too far from his church. The poverty of the tenement and the tears running down the dirty faces of the neighbor children haunted him.

For hours I wandered along the dirty streets, littered with rubbish, where people were so crowded that life strode on life, and solitude was unknown . . . It is accepted with patient fatalism by people whose dwelling places are more like dens than homes. Only the joy of children redeemed the drabness from utter desolation.

The great city of New York fascinated him, yet he never became acclimated to it. He was a stranger living within its gates. The slums disturbed him, but he had no answer to the problem. He dreaded the evening funeral which to him symbolized a city too busy to recognize death or to take time to pay proper respect to those who died.

If I were writing a critical review I would be under an obligation to point out that Dr. Newton looked at his own history through rose colored glasses. Life was not always as kind to him as he would have us believe. The ministry at City Temple was not one period of unclouded happiness. But this is not a critical review of *River of Years*, so let's not go into that.

I do think that the words of General Putnam, the New York publisher who took part in Dr. Newton's recognition service at the Church of the Divine Paternity, did describe him best in a few words. He said: "We are welcoming to New York a liberal preacher with an orthodox heart."

Fort Newton was all that.

Religion in the Laboratory

Two generations ago Henry Drummond startled the religious world with his thesis *Natural Law in the Spiritual World*. His contention was that spiritual growth is based on law—law which parallels the natural laws on which our daily living is based. Law, not miracle, is the way of God.

Much water has gone over the dam since Drummond's day. The personality of man has been probed by the psychologists, revealing resources of power undreamed of by our fathers. Under the guidance of Dr. Rhine at Duke University, investigations in extra sensory perception have hinted at a world of psychic powers still to be revealed.

Professor Harmon Bro of Syracuse is proposing a two-year study of the phenomena of prayer, spiritual healing, and related subjects. There are thousands of verified instances of the effectiveness of prayer and healing through some strange force. This study proposes to take these incidents into the laboratory, analyze them, and then try to sift the true from the false. The objective is to find the laws on which such experiences may be based.

Most of us probably believe that all life is based on law. The quest of the scientific mind is to uncover these hidden

laws. Our entire civilization has been based on the increasing revelation of the natural laws. We are in the beginning of the atomic age, revealing laws we did not know thirty years ago.

There must be basic laws in the psychic life. Organized religion has usually dealt with instances rather than continuity. If we would study prayer, healing, and psychic experiences with the same objectivity and patience that Dr. Salk used in running down a cure for polio, we might learn a lot about ourselves and the laws of God.

Dr. Bro states that three neglected areas in the subject of prayer should be probed. They are in the area of analytical psychology, parapsychology, psychosomatic medicine.

He is setting up a committee for consultation which includes well known psychologists of religion, theologians, psychiatrists, psychologists, physicians, natural scientists, ministers, and church laymen.

We look with a great deal of interest to the proposed study which may well influence the course of religious thinking for many years.

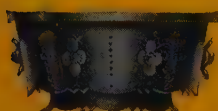
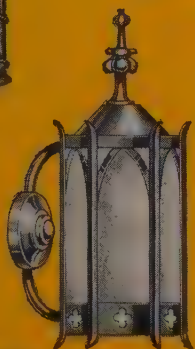
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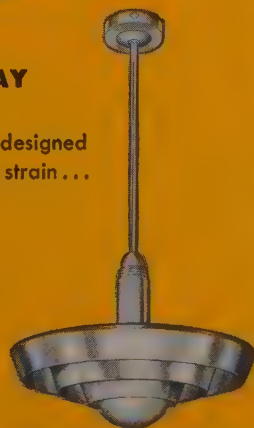
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*Highlights of the past year
in the religious world*

Review of Religion 1956-1957

... the idea of neighbor is one which offers a clue for unfolding the story of the church. ... a thread on which events and developments may be strung.

Walton W. Rankin

In a world which has become reduced to virtually a single neighborhood, the relevancy of Christ's teaching on the subject "Who is my neighbor?" needs not to be labored. Modern society suffers from a certain aggravation of complexity which comes from intensification of human relations and dependencies. The modern world is uncomfortably balanced between two forces. On the one hand, there are the impulses toward cooperation and unity, on the other are the checks of old-time custom and race heredity. The impact of speed of travel and communication, which interlocks and cross-weaves nations and peoples together in a common current toward a common destiny is offset by mushrooming reactionary and obscurantist tendencies which threaten to involve humanity in common ruin.

For the Christian church the uppermost consideration in such a setting is pre-

eminently to implement the teaching of its Master on "Who is my neighbor?" The implementation is not simple nor has phenomenal progress been made in implementation. However, the idea of neighbor is one which offers a clue for unfolding the story of the church. It is a thread on which events and developments may be strung. Intelligibility may be thus achieved if not data for satisfaction.

Hungarian Relief

Evidence of the seriousness with which the church takes the teaching on neighbor is reflected in its ready response to appeals for relief. During the past year the chief occasion for relief of human need was in connection with the unsuccessful uprising in Hungary in October and November. The National Council of Churches at its meeting in Los Angeles in December announced an emergency relief appeal for

aid to Hungarian refugees. Five months later it was announced that, as nearly as Austrian, United Nations and church officials could tell, 180,000 refugees had come out of Hungary. Of the 180,000, about 130,000 had been resettled—30,000 in the United States, 21,000 in Great Britain, 17,000 in Canada, 9,000 in France, 10,000 in Switzerland, 6,000 in Australia, and 11,000 in Germany. Smaller numbers had gone to other nations in Europe and to Latin American countries and South Africa.

To help in resettlement and care for refugees, particularly in Austria, churches around the world had given a total of \$556,416 and pledged an additional \$304,939. This was in response to an appeal in November by the World Council of Churches' Division of Inter-Church Aid and Service to Refugees for \$600,000 for aid to Hungary and other Eastern Euro-

pean countries. Two-thirds of these funds were from churches outside the United States. Gifts came from many Asian churches. Churches in Malaya sent \$949; \$263 came from the Near East; \$60 from Ceylon; \$145 from Thailand; \$35 from Hong Kong. Other gifts were: Australia, \$18,298; Argentina, \$1,707; Belgium \$4,120; Canada, \$145,755 paid, an additional \$30,244 pledged; Denmark, \$3,081; France, 37,142; Germany, \$13,095; Great Britain, \$142,823; Greece, \$277; New Zealand, \$2,911; The Netherlands, \$36,600 paid, an additional \$5,394 pledged; Norway, \$5,015; South Africa, \$1,013; Sweden, \$15,181 paid, another \$43,831 pledged; United States, \$135,916 paid and an additional \$164,083 pledged; Venezuela \$3,000.

It is worthwhile listing these countries and their amounts simply to give a vivid picture of the global Christian concern the figures reflect. If one follows the list with a map, one will be impressed with the breadth and range of sympathy shone by churches far and wide over the whole world.

The political and religious situation in Hungary at the close of the year under review was extremely discouraging. Hungary has been left virtually to suffer alone. In spite of the darkness which has descended on her, religious revivals have been reported to be in progress in many parts of the country. Perhaps these are a consequence of the nation's frustration in its effort to throw off the Soviet yoke. Perhaps the people find in an appeal to God their only real hope.

Dr. Robert Mackie, of Geneva, Switzerland, chairman of the Division of Inter-Church Aid and Service to Refugees, returned to Geneva on April 17 after a six-day visit to Hungary. He made plans with Hungarian church leaders for increased material aid to pastors, parishes, and church institutions. Quantities of food and soap were dispatched to churches and this ministry was to be increased. Summing up, Dr. Mackie said:

"I was able to have a number of personal talks with local pastors and found that the events of last autumn have led to larger attendance at church services and new opportunities for evangelization. The crisis in church leadership is now being handled temporarily. This crisis will take time to resolve on a permanent basis. Meanwhile, the life of the congregations goes forward with its accustomed vigour and with a new sense of service to the whole country, which has been so sorely wounded by recent tragic events. The Hungarian churches rely upon the understanding sympathy and continued intercessions of their fellow churchmen throughout the world".

Anniversary Year

Anniversaries of two great hymn writers are being observed this year. It is the 150th anniversary of the birth of John Greenleaf Whittier the noble Quaker, and also the 250th anniversary of the birth of Charles Wesley, the hymn-writing brother of John Wesley. If you are interested in material for these two occasions, contact The Hymn Society of America, 297 Fourth Avenue, New York 10, New York.

Ecumenical Missions

The interests of the church in various parts of the world were viewed at a very significant meeting of the Division of Foreign Missions of the National Council of Churches at Buck Hill Falls, Pa., late in November. From the subject matter discussed one could detect the broad concern of churches for the fortunes of Christians everywhere in the world. In the resolutions the assembly recommended to division committees and co-operating denominations that by both separate and collective means, concerted efforts be made to achieve (1) closer relationships between "church and mission" and denominational and ecumenical bodies; (2) more comprehensive and specialized training for missionaries and "all workers in the life of the church"; (more adequate "stewardship of time, talent, and treasure" on the part of Christians everywhere;) and (4) "the widest possible perspective upon the total situation of the church today in planning and carrying out the proclamation of its message to all mankind."

In an opening address, Dr. Roy G. Ross, National Council general secretary, who had earlier in the year made a round-the-world trip to see relationships between church and mission, urged adaptation of foreign missions programs to the world's changing social, political and religious climates. He recommended (1) "a world organization with East and West churches as equal partners; (2) interchurch aid administered by local agencies of the churches; (3) a large body of experience represented in world-wide church policy and planning activities."

Reports from speakers from India, Africa, Japan, and Southwest Asia, portrayed developments in those areas. The need to give Christianity deeper roots in India and Africa was stressed. Buddhism was reported to be on the march in Japan

and in competition for the minds and hearts of men throughout all Asia. The need for native pastors and theological seminaries in the Philippines was lifted.

In the light of apprehension that changing conditions in traditional missionary areas portends an end to missions, a report of the Missionary Research Library, maintained jointly by the Division of Foreign Missions and Union Theological Seminary, that America is sending 25 per cent more Protestant missionaries to foreign countries than four years ago, sounds a reassuring note. A new survey of the entire foreign missionary enterprise shows an all-time high total of 23,432 overseas missionaries from the United States and Canada—22,680 from the United States alone. The figure four years ago was 18,576. The new count is more than twice that of 20 years ago, when there were 11,289. The survey showed that missionaries are serving in 100 foreign countries, with 35 per cent in East, Southeast and Southern Asia; 29 per cent in Africa south of the Sahara Desert; and 26.5 per cent in Latin America.

Despite some semi-official attempts to discourage entry of new missionaries into India, that country led all others in number represented, with 2,127. Next came Japan, with 1,562, and the Belgian Congo with 1,195. Methodists were sending the most missionaries overseas, with 1,513. Seventh Day Adventists were next with 1,272. The Presbyterian Church in the U.S.A. had 1,072, and Sudan Interior Mission (interdenominational) 1,024.

Radio in Missions

A major development in the evolution of the ecumenical mission is the increased use of radio as a means for reaching people, who have never heard of Christ, with the Christian message. RAVEMCCO, which, spelled out, is "Radio, Audio-Visual Education, Mass Communications Committee," a unit of the National Council of Churches, early in April reported the forthcoming construction of two mammoth radio transmitters. One will be a 100,000-watt station to be constructed from the ground up in the Near East. The other will be in the Philippines and will involve a 10-fold power increase of Station DYSR on the campus of Sillman University, Dumaguete, to 100,000 watts. When completed, these powerful stations will bring the Christian gospel for the first time to millions in the Orient and Africa. The power of Station HLKY in Seoul, Korea, will also be doubled so that its programs can reach across to 5,000,000 North Koreans living under communism.

Also a new \$100,000 radio and TV recording studio is now under construction at Campinas, Brazil. When completed, fine programs will be produced, filmed, and taped, and distributed to local stations. And audio-visual work is growing in India. Plans are under way to expand activities of the radio commission in Ja-

Dr. Rankin is manager of the Department of Publicity of the General Assembly of the Presbyterian Church in the United States of America, and editor of Monday Morning. He holds degrees from Western Reserve University, Oberlin Graduate School of Theology, Union Theological Seminary and Marysville College. This is the seventeenth consecutive year in which he has reviewed the contemporary religious scene for Church Management.



balpur and Nagpur, involving an investment of \$50,000.

Use of the marvelous new media indicates an awareness on the part of ecumenical mission leadership that new times require new methods. The strategy of building the transmitter in the Near East (the exact site has not yet been decided) deserves special commendation. The story of the series of crises in the Near and Middle East from the fall of 1956 onward belongs rather to political than religious history, but the troubled situation has deep implications for the churches. The station will be operated in cooperation with the Near East Christian Council, whose headquarters are in Beirut, Lebanon. The voice of the station will be heard in faraway Indonesia and South Africa, as well as in the Near and Middle East. Its programs will be educational, cultural and religious. With establishment of the station Protestant churches will have a really adequate Christian voice in the Near East for the first time.

The first major world conference of Christian broadcasters was held at Kronberg, Castle, Frankfurt, Germany, April 25-May 1. More than 200 radio and television experts from many countries tackled problems of spreading Christianity through radio, television, and films. The meeting was sponsored by World Committee for Christian Broadcasting.

Assisting Churches in South America

Four ways in which churches in the United States and abroad can assist young churches in South America were listed by Dr. Bengt-Thure Molander, of Geneva, Switzerland, executive director of the World Council of Churches' youth department, following a visit to 14 countries in Latin America, in February and March. He headed a five-nation World Council team of Christian youth leaders. 1) Take seriously the fact that Protestantism is a force in those countries. 2) Make available educational literature in Spanish and Portuguese and provide objective information about other world churches. 3) Strengthen the seminaries and send more qualified teachers to South America. 4) Expand leadership training to help Latin American young people rethink their tasks

as Christians in a changing world.

"The hope of Protestantism in South America," Dr. Molander said, "is in its young people. They no longer respect the class differences which still influence their elders and they are not as bound by nationalistic concepts."

This testimony confirmed similar observations made by representatives of the United Christian Youth Movement who made a visitation to the Caribbean area in January. They found that Protestant church membership had doubled, that people (particularly the less privileged) were taking increased interest in Protestantism, and that Protestant churches were expanding their work. The UCYM representatives reported on a conference attended by delegates from 20 countries at Barranquilla, Columbia, Dec. 10-23. Under the theme, "Social Problems Confronting the Churches in the Western Hemisphere," the delegates discussed racial prejudice, the content of democracy, the American Indian problem, and the role of youth in the life of the church. Perhaps the most important thing brought out was the growing awareness within the younger leadership of the Protestant churches of Central and South America of their key role in realization of a responsible society and a vigorous church.

A series of significant recommendations reflecting the thinking of churches on subjects uppermost in their minds were evolved at the first joint assembly of the Division of Home Missions and the Division of Christian Life and Work of the National Council late in December. Speaking through conclusions of assembly discussion groups, delegates called for the National Council to: 1) Send a delegation of American churchmen to meet with Christians in China as soon as possible; 2) Establish a Commission on Civic and Political Life to study the role of Christians in this field and formulate ethical standards for office holders; 3) Encourage studies by government agencies looking toward a White House conference on automation.

Delegates also recommended that churches should: 1) Cooperatively plan to meet the need for 2,000 new churches each year for the next 20 years at a cost

of \$4,000,000,000; 2) Mobilize the forces of American Protestantism in an all-out attack on poverty and its underlying causes; 3) Lead efforts to eliminate restrictions on earned income imposed on recipients of Old Age and Survivors' Insurance; 4) Study residential segregation patterns, and with other groups strive to assure public and private housing without religious or racial discrimination; 5) Show concern for parishioners' mental health, interpret mental health to the community and help provide better facilities for this need.

The scope of these interests provides a further clue as to the range of the concerns of the church in the age in which we live. Religion is a heaven which works in quiet and unobtrusive ways in many places, to make life better. Slowly but persistently the Christian forces are seeking to bring every department of life under the influence of Jesus Christ.

Church Attendance

A Gallup Poll report of April 14, by the American Institute of Public Opinion, quoted by Religion in American Life, claimed that Americans are attending church services more regularly than ever before. The report said that the United States study found 51 per cent of the adults polled had attended church during the week of the survey. It asserted that during the week of the survey 52,586,610 adult Americans attended worship. This compared with 49,600,000 in late 1955, when the percentage was 49 per cent.

Rapid growth in worship attendance has coincided with commencement and growth of the Religion in American Life program. "In 1940," said the Gallup Poll, "slightly more than one-third, or 37 per cent of the adult population, had gone to church during the week of the survey." Ten years later attendance had increased only two per cent but in 1950 the effects of the first annual RIAL campaign began to be felt. Four years later, in 1954, the Gallup Poll reported that attendance had jumped seven per cent to 46 per cent and the next year it reached 49 per cent. The latest figure for 1957 indicates that the steady growth has continued.

Other facts of worship-going revealed

by the poll were: 1) Attendance is about the same in all sections except in the Far West, where substantially fewer persons attend; 2) Women go more regularly than men; 3) Persons who have had the advantage of a college education go more often than those who have had a high school education, and persons with a high school education attend more frequently than those who have not gone to high school; 4) People in the middle years—30 to 49—attend in greater proportion than younger adults—21 to 29—or older people—50 and over.

Billy Graham and the Roman Hierarchy

From the standpoint of mass attendance, Billy Graham, the evangelist, was still the figure with the greatest drawing power. Just previous to his series of meetings in New York, for which preparation had been made throughout the year, headlines appeared in the press bearing the warning from Roman Catholic leaders to their people to shun Billy and his works.

The warning was given by the Rev. John E. Kelly, director of the bureau of public information of the National Catholic Welfare Conference. It appeared in the *Homiletic and Pastoral Review*, a magazine for priests. Father Kelly described the evangelist as "a danger to the faith," and said that Graham conducted "definitely Protestant services," and that "Catholics are not permitted to participate in Protestant religious services."

This kind of intolerant attitude was like that of the Roman Catholic hierarchy in forbidding any Roman Catholic participation or attendance at the second assembly of the World Council of Churches at Evanston, Ill., in 1954. Such an attitude has an evil effect not only in aggravating tension between Protestants and Roman Catholics, but in giving a bad impression of Christianity to non-Christian people throughout the world.

Presbyterian Merger

Merger of the Presbyterian Church in the U.S.A. and the United Presbyterian Church was assured, as a result of the favorable vote in the presbyteries of both churches during the year. The Plan of Union calls for the first united General Assembly to be held at Pittsburgh in 1958, on the occasion of the 100th anniversary of the union of the Associate Presbyterian Church and Associate Reformed Presbyterian Church to form the United Presbyterian Church.

Lutheran Merger

Four Lutheran church bodies with a combined membership of 2,861,000 have agreed to merge into a single church. Forty-two commissioners of the four groups (United Lutheran Church, Augustana Lutheran Church, Finnish Evangelical Lutheran Church and American Evangelical Lutheran Church) voted unan-

imously in December to proceed with plans for organic union. The month of May 1960 has been set as the time for the constituting convention of the new merged church, which will be known as the American Lutheran Church, and have its headquarters in Minneapolis.

Lutheran leaders from every continent and many countries were scheduled to gather at Minneapolis Aug. 15-25 for the Third Assembly of the Lutheran World Federation. Previous assemblies were held in Lund, Sweden, in 1948, and Hanover, Germany, in 1952. The question of unity was to be considered both with regard to the relation of Lutherans to each other and the relations of Lutherans with other churches and church bodies, particularly the World Council of Churches.

Evangelical and Reformed—Congregational Christian Union.

The proposed merger of the Evangelical and Reformed Church with the Congregational Christian Churches, was approved by the latter group at their General Council in Omaha, in June 1956, and by the former at their meeting in Lancaster, Pa., in September. The actions paved the way for a joint meeting of the two bodies in Cleveland, O., scene of the merger of the Evangelical Synod of North America and Reformed Church in the United States in June 1934, to draft a constitution for the new Evangelical and Reformed Church. It will be called the United Church of Christ and have a membership of more than 2,000,000.

The common heritage of Great Britain and America were stressed by Episcopal Bishop Henry Knox Sherrill at ceremonies commemorating the English settlers who landed at Cape Henry, Virginia, in April 1607. The observance was part of a celebration marking the settlement of Jamestown, oldest settlement in America. In his address Bishop Sherrill said,

It is good for us to pause and think with gratitude to God of that little company that came to these shores, daring greatly. They were not perfect, none of us are. But they had the humility and simple faith to kneel in gratitude to God for all his mercies. They knelt under a sailcloth to receive the sacrament of Holy Communion. In the eyes of God, the nations of the earth are a very small thing. Power, wealth, position—these are not special privileges but pressing responsibilities. What of the soul of the nation, which means our souls in relationship to Almighty God? Our positive answer to this question determines the validity of our democracy, of all that we are, of all that we can ever hope to be."

Although there was much that was discouraging in the American scene during

the year there were occasional flashes of a true religious spirit and good will. Such was the action taken by the Southern Presbyterian General Assembly at Birmingham, Ala., late in April, in a sweeping indictment of all forms of racial segregation. One of the strongest statements on racial tension ever made by a major Southern church body was approved with only a scattering of negative votes. The document came strongly to the defense of the troubled interracial Koinonia community at Americus, Ga., warned church people against joining the Ku Klux Klan and White Citizens' councils, and condemned discrimination in education, employment, religion and politics.

Such a document rings true to the best tradition of American idealism. Long ago Dr. T. De Witt Talmage, a giant of the American pulpit, in a forceful sermon entitled, "Reservation of America," said:

"I must confess there was a time when I entertained race prejudice, but thanks to God, that prejudice has gone; and if I sat in church, and on one side of me there was a black man, and on the other side of me was an Indian, and before me was a Chinaman, and behind me a Turk, I would be as happy as I am now standing in the presence of this brilliant audience; and I am as happy now as I can be and live. The sooner we get this corpse of race prejudice buried, the healthier will be our American atmosphere.

Dr. Talmage's vision of sitting in church surrounded by representatives of many races has not yet been fulfilled, but progress is being made toward fulfillment. We began this review with a reference to the world becoming a single neighborhood in which all men are being drawn together whether they will or no. Christ has the answer to the peaceful adjustment of the races, peoples, and nations to one another. Since the apostolic age there has been no challenge like that of the present for God's people to work together with him in hastening the conversion of the kingdoms of the world into the kingdoms of the Lord and his Christ. The appeal goes forth to all true Christians to awake to the occasion and ask themselves, What can we do for the advancement of Christ's gospel of love and brotherhood, either at home or abroad? The consecration of our time and talents, wealth and influence, in such a way as shall be most subservient to God's glory, is called for. If we live not to see the dawning of a better day, if it is not given to us to behold the erection of the Temple of our God among the nations, we shall at least have had the consolation of having provided materials for it, and in our small corner helped rather than hindered the great work God has given us to do.

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Ministers Under

William H. Leach

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Professor Wesley Shrader of Yale Divinity School found a lot of preachers saying, "Amen," when *Life* magazine published his article on the strain of the ministers' work. Not quite the same support greeted his one solution or cure. He had but one suggestion for churches to ease the burden of the preacher—that was to add more ordained men to the staff. It was an idea, but it does not go deep enough.

While the growth of duties has placed the ministers of today under tremendous burdens, it is well to recognize that ministers were falling by the wayside from so-called "nervous prostration" long before this writer saw the light of day. We may be in danger of not dealing realistically with the heritage which has led us to our difficulties.

In the "good old days" the only ministers who openly broke down were those who fortunately or unfortunately, served churches which had sufficient resources to send them for rest and recuperation to Florida for the winter or a cruise on the Mediterranean. There were many others who suffered the horrors of nervous exhaustion who had to fight their own way back in the family garden or the neighborhood golf course.

Most of us know that there must be some basic causes for the present situation and that any cure which may be found may be more drastic than we would like to face. Certainly the suggestion that another employee be added to the church staff here and there will not go very far in rectifying a situation which has grown to the point where it has national recognition.

According to the hypothetical law of Parkinson government employment is spiraling at a definite rate. Today one person out of every eight works for the government. Fifty years from now if the same rate of progression holds, every person will work for the government. The basis of the law is that a government official feels the need of help; so he secures an employee to assist him. When the employee is installed the official finds it takes a great deal of his time to keep the employee busy; so he gets a second employee. Each employee who comes does some of the work but also creates some more work. In the end each employee creates enough work to require another employee.

This law probably also applies to the church. Each member added to the staff does some work but also creates more work, so the staff grows and grows.

An Old Profession

The ministry is an old profession. It has its ups and downs. We cannot appraise the entire Christian era in this article. We do think that it might be well to survey the past one hundred years, or a little less. The years following the Civil War saw a great upsurge of religion. These were the days of the Moody and Sankey meetings. This was a period of church construction. We are building many churches today. One can easily believe, however, that more new churches were built in the years between 1875 and 1900 than in the years which have followed the Second World War. The Methodists in those days were singing:

The infidels, a motley band,
In council met and said:
The churches die all through the land,
The last will soon be dead.
When suddenly a message came,
It filled them with dismay:
All hail the power of Jesus' name!
We're building two a day.

No denomination that I know has been building two churches a day during the past twelve years.

As these churches were built and given resident pastors, the ministers found their lives interesting and quiet. They had their Sunday services—at least two of them. They had a midweek service. They had their pastoral work, making calls on the people. Probably each had a period of special services. They had their funerals and weddings. But the individual churches were small. The minister's study was in his home. He had time for his garden; time to take his family to visit relatives; time for fishing and other sports. He had time for reading and study. The years from 1900 to 1910 were very happy years. There was general employment. Wages were very minute compared with today, but food was inexpensive. A man could get a good suit of clothes for fifteen or twenty dollars. Eggs sold for ten cents per dozen, and butter was ten cents per pound. The minister belonged clearly to the white collared class.

In the early years of the present century pastoral calling in the rural areas took the form of leisurely visits through the parish. The minister might help with the haying or other work, then share a splendid meal with the family. In the cities which were beginning to boast of their culture this kind of visit was shunned. The clergymen drove well bred horses, singly or in spans.

In the more wealthy communities they had drivers who waited at the doors of the homes while they made their scheduled calls. They drove leisurely and worked leisurely.

The minister's study was a simple place. He had his morning hours for study and prayer, without much disturbance. He had his noon meal at home. Pastoral calling began to become unpopular. Some ministers who found the money planned to have parish visitors take the burden of this work from their shoulders.

The Change Begins

In these years some changes began to take place which placed heavier burdens upon the pastor. First we began to use the term "religious education." The Sunday school showed evidences of evolving into an educational institution. What had been a lay movement began to require administrative energy from the pastor. This added to his work. The larger churches were able to add directors of education to their staffs. The one-minister church had to get along with the energy of its pastor.

Church collections became church finance. This meant more money, but it also meant better organization for the local church. Budgets had to be set up. Canvasses must be conducted. Raising money may be the function of the laymen, but the minister receives the literature from the denomination and he must organize and instruct his laymen.

In these years the churches for the first time became conscious that church publicity (later church public relations) had a part in the program. Churches began to buy duplicators and bought stamps. They invested in newspaper advertising. The minister directed this.

Ministers had grown careless about their pastoral duties. Realizing the effect of this upon their lessening congregations, they began to seek help in this field, and we began to hear the need of consultations. Check your bibliographies in this area and see how few books were available before 1920. Ministers began to experiment with this new force. They found that, compared with parish calls, individual counseling took much more time and energy. You can't dispose of a difficult situation simply by having a prayer, saying, "God bless you," and running to your car.

All of these duties required executive skill, and churches began to provide an office for the minister. This, in contrast to the study where he had formerly created his sermons, became a workshop with

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Gone is the day of the leisurely hour in the study and the relaxed pastoral call. The minister is under terrific pressure. Some drastic rethinking of the patterns of his work and his obligations must be done—as well as a reassessment of the organization of the church.

telephone, typewriter, duplicator, and addressing machine. The minister found himself in the center of a lot of labor-saving gadgets which confused him and lessened his hours of study.

As if these local situations were not enough, the denominations started to improve their facilities for communication. Literature began to pour from their presses; executives planned regional meetings. More and more this sort of promotion has taken ministers from their local work to serve the denominations.

Inter-church activities as formalized in local church federations began to develop. The minister who dreamed of "one church in Christ" found more duties pressed upon him. His home and his office saw him less and less. He prepared his sermons in his car, on busses, wherever he had a few minutes of time. We rushed into the era of the multi-efficient minister with two wrist watches, automobile shaver, auto telephone, and all of the equipment to keep him ready for instant emergency calls.

For fifty years we have been constantly adding to the burdens of the clergyman, and I cannot think of any one of the earlier pastoral tasks which have been taken away from him.

Carrying Troubles into the Home

In another way the minister is placed in a very difficult situation so far as personal pressures are concerned. One of the bases of human freedom in our country is that a man's home is his castle. This basic law which goes back to the Magna Charta of England declares that a man is secure in his own home. No one can invade his privacy. The humblest person can retreat back to his own door, lie down for relaxation, and let the rest of the world go by.

This does not apply to the pastor. If he lives in the parsonage, his home is an open house; it is owned by the church; his wife and children make part of the staff of the church. The tired business man may retreat to his own home, pick up his hoe to work in the garden, and let his troubles stay in the office. The bank notice of his indebtedness stays in the office while he gets his recreation at home.

It is very difficult for the minister to separate his troubles from his family. In no other profession is personal emotion so tied up with vocation as in the Christian ministry.

I appreciate the fact that the situation has changed. Ministers are not pestered

by invasions as were our fathers. But except in the larger cities ministers and their families still live in glass houses. The article by Frank Ballard in the June issue of *Church Management* fascinates me. He tells of his experiences when he moved from Hampstead Garden Suburb Free Church, London, to the little village of Linton. He describes the situation in the small community in this way.

In Linton if you walk down the street not knowing where you are going, they know. They know what you have for breakfast and when you go to bed at night. "Tell it not in Gath," but we know too much about our neighbor's faults if we are not so well acquainted with their virtues. You must not be too surprised or upset if people stay away from services because something has hurt them, or the women's guild is suddenly split down the middle. Here is the problem—how to rectify the damage. If you leave it severely alone, the breach will continue. If you make a fuss over them, that is just what some of them want and you are encouraging them to do it again. Happy is the minister, or the minister's wife, who has what is called tact. All I can say is that you need more than the wisdom of Solomon, and some country ministers have much more of it than I have.

One of our Cleveland ministers has recently moved from a parsonage next to his church to one ten miles away where a future church may be located. He tells me that the distance has done a great deal to give him freedom from the pettiness which used to disturb his mornings of study. Part of the solution may lie in this.

As long, however, as the minister's wife and his children are supposed to be part of the paid staff of the church this source of irritation is going to continue.

There is a statement attributed to Abraham Lincoln (wrongly so, I suspect). It could well be adapted to church administration. He is reported to have defined statesmanship as follows: "It is the art of using individual cussedness for the public good."

What Is the Solution?

What is the solution? I am sure that it is not as simple as Professor Shrader suggests. You do not cure a situation such as

this merely by adding another clergy member to your staff. If the church is a big one, I would suggest that instead of adding a clergy member to the staff, you make it a lay church business manager who will be more objective than the clergyman whose profession is so completely tied up with human emotions. The answer is really more basic than this. It is also a rough one.

First, we have got to get some common sense and stop worshipping the church with many members. There are a lot of churches in America today which are too big to be Christian fellowships. They are merely preaching stations. We are caught in a day which worships the stupendous, and many of our people feel that there is virtue in a congregation of three thousand members which a small church cannot possess. The desire to have a great church has influenced many ministers to work beyond their strength to achieve something which will not satisfy when they have secured it.

A very good layman of a great church told me a few weeks ago:

Our church is engaged in a rat race. We organize to get new members. We achieve great numbers. Then we must increase our staff. When the staff is increased, we must raise our budget. Then we put on a campaign for new members to get more money. We get new members, then we start adding to the staff again.

The most successful church will be one which will have a sufficient number of members to give it a good minister, good music, and good educational leadership. If it has one minister, it will probably have between five hundred and one thousand members. Two ministers with secretarial help can handle a church of up to fifteen hundred members. It may encounter trouble when it climbs over that number.

I am not assuming that this paper is going to stop the demand for bigger and greater churches. But I hope that it will warn some that happiness and satisfaction are not going to be found in largeness.

Secondly, we must deal rather harshly to destroy some of the fictional responsibilities of the clergyman. Pastoral attention is important; counseling is becoming increasingly important. But the idea which is still altogether too promi-

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The Clergyman's Dilemma

Hamish Lowrie

Time and again clergymen are confronted with the problem—how long should they remain with a congregation? It is a subject not often openly discussed because of the fear of hurting people's feelings. Many church boards balk at the idea of asking the minister whose days of usefulness in that particular congregation are over to move on. Others, less sensitive, come right out and suggest that a change would be beneficial for all concerned.

A man's influence in any sphere of public service has a peak point, a time when the top of the hill is reached, and the descent begins. It is inevitable, the natural order of things.

I have been in my present parish almost four years. In order to gain experience in all sorts of congregations, I have made it a rule of my ministerial career never to stay too long in one place. One of these days I shall be on the move again. I'm not feeling as young as I did when I went to my first ordained charge twenty-four years ago, but I am intrigued by the thought of what might be around the corner. The long road will beckon again. In the words of Henry Van Dyke—

So let the way wind up the hill
or down,
O'er rough or smooth, the journey
will be joy;
Still seeking what I sought when
still a boy;
New friendships, high adventure,
and a crown,
My heart will keep the courage of
the quest,
And hope the road's last turn will
be the best.

I have seen many of my fellow ministers hang on, afraid to move. It's pathetic. There are men of unusual personality who can remain, and do, for a lifetime in one church. Even in these days when the tasks are herculean, they seem, like rare vintage wine, to improve with age.

They are not many, but they do exist. The majority of clergymen continue as long as they can—perhaps beyond their years of usefulness in one church. With what results? Good men, most of them, but with minds dwarfed in a circumscribed environment—their ambitions stagnate—their opinions regarding the controversial subject of how modern youth should behave antiquated. They also have little mannerisms adhering to them beyond all hope of curing. Their preaching is stereotyped, lacking any degree of freshness.

These men usually select the same type

of hymn year after year. They make a feeble effort to brush up old sermons, and embellish them with a dose of modern ideas. They ramble through the same formal prayers, that we might quote with reverential truth the Biblical admonition, "Ye have wearied the Lord with your words."

These ministers have lived in such an atmosphere so long that they are blind to the dry rot that has settled upon their church.

They would be shocked if someone kindly advised them to make a change of pastorate. Happy and wise is the clergyman who has resolved to leave his parish when things are at their best, when everyone considers him indispensable, and a great guy. For he knows that back slapping can soon change to back stabbing.

Some congregations are "real mean" when they decide to get rid of a minister. They have a most pernicious method of "starving" him out. People stay away from church—a sort of ecclesiastical boycott—with resulting depletion of finances. The sometimes mere pittance he gets—which church boards have the temerity to call a "stipend"—is spasmodic at first, then dries up. Great hardship occurs to the minister and his family. If he is so undignified as to protest to his board, he is informed that the people are not attending church as formerly. This, followed by a

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(continued from previous page)

nent in many parishes, that the minister is the servant of every individual in the parish and that he must serve them constantly in many ways, needs to be dynamited. He kills himself doing tasks people imagine he must undertake.

I hear of instances where women in the congregation feel free to call the minister when they need a car to take them to a picnic, a tea, or something of that nature. There are still some who have been trained in the old school that expect him to "stop in" once or twice a month just to see how things are going.

The minister may have to be rough in informing his church that he is entitled to some family life and that his house, even though it is a parsonage, is his castle. With the splendid homes around the church, why should the minister's wife be expected to entertain every guest who visits the church? Why should she be expected to see that little Freddie or

Bertha, the neighbor's children, get safely home from church school while their parents are finishing their golf game? Why should she make all the candy to be sold at the bazaar?

I recall from the distance of years when my own mother, a parsonage wife, was placed in an embarrassing position. The church had voted to bring in a traveling evangelist and his wife. Then came the question of entertainment. One by one the good ladies began to make excuses. Finally only the minister's wife remained.

"I will entertain them," she said. "But really I would rather not do it. I would rather have a run of fever in the family."

It will seem brutal to some, but I feel like recalling the old revival song which ran something like this: "Get a little paste on your weak backbone."

The proper organization of parsonage life may do more than any other one thing to lift the pressures off the preacher.

Finally, the solution is a personal one with every minister. It is simply this: Appreciate when you have reached the end

of your strength and take a rest.

"Jesus, wearied . . . sat down." You know where it is found in the Scriptures. Just try doing this. Every other group of society has learned the technique of protecting itself. Organized labor has restricted the number of hours of work each week. The faithful family doctor does not hesitate to close his office a day each week to prolong his usefulness to the community. The church custodian will not show up any time someone wants to enter the church. The key will be available at the parsonage. The preacher always comes through.

I do not think that ministers are going to be able to turn back the wheels of time to the eighteenth century. These new duties that have come in are here to stay, and they should stay for church efficiency. But here are three rather difficult procedures which can reduce the pressures upon the preacher if the ministry collectively has the courage to face the facts of the situation.

Move before it is too late—before you have overstayed your welcome—before you have become stale—before you have become frozen in your habits and words.

significant shrug of the shoulders, conveys the reason. *He is.*

A wise pastor will remedy the situation before it becomes stringent. He will move on to a new charge.

If the church denomination to which he belongs demands a 'call', as many do before a minister can assume a new pastorate, sometimes that 'call' is a long time materializing. In all fairness, ecclesiastical authorities are trying to find a substitute for this humiliating system whereby the clergy are on trial. One denomination operates as follows. A fellow minister is appointed interim moderator. His duty is to obtain a minister to replace the one who is gone. He draws up a list of from four to six clergymen, all seeking a change of pastorate.

On a stated Sunday each vies with the candidates who have been heard previously, or who are still to preach. If the congregation do not like the way a candidate combs his hair, blows his nose, or shakes hands, he is out as far as being the future minister is concerned. Why cannot it operate the other way as well? If the minister does not like the size of the offering on the plate, or the snores of certain individuals, why should he not decline a call on that basis?

A colleague of mine tells of going to such a vacancy. Right in the front pew were two reverend gentlemen.

Their "dog collars" shone like searchlights. The service over, they called at the vestry to criticise his sermon, and bluntly informed him they would not vote for him. Why? Because his proboscis signified to them that he indulged in the cup that cheers.

My friend, a staunch teetotaler if ever there was one, was so irate at the insinuation that he almost pushed them out of the vestry. All that was wrong with his nose was a small boil on it. In trying to camouflage the blemish before going into the pulpit he had only succeeded in making it worse and more obvious. A fine orator, with a splendid personality, he got the 'call' over eight other candidates, but had the fiendish pleasure of turning it down. He would not take a charge, he informed the committee, where two fanatical retired ministers were members of the congregation, and who condemned a man without justification. And so a church that badly needed a minister of my friend's calibre lost a good man.

Church politics are the worst kind. When an interim moderator pushes a crony of his into a vacancy, as is often done, the time and effort of other candi-

dates go down the drain.

The issue is already settled. The moderator has already recommended his friend to several big wheels on the vacancy committee. The other candidates are but pawns on the ecclesiastical chess board. They are only tolerated, to give a semblance of fair play which is non-existent.

But, praise be to the divinity that shapes our ends, all congregations are not problem children to the pastor. These can be numbered among the saints who consider the minister more than a hired man to be the butt of their congregational idiosyncrasies. These outnumber the latter. The pastor is their leader, a human being like themselves with the same frailties.

I recall my first charge among such folk in a part of the country that was isolated on the sea coast. The island was cut off from the mainland for seven months of the year. All supplies were stored during the summer against the time when transportation was only possible across dangerous tidal ice. I've never had such an agreeable parish since then. The people were poor. They fished in season for lobster and cod. Or they tried to wrest a living from rocky heart-breaking soil.

I stayed alone in the parsonage, a large drafty house of twelve rooms. Three of the rooms were occupied by me, furnished by a young woman who had acquired some furniture for her wedding. However, she had been jilted and told me I could have it on loan until another prospect came along. Fortunately that did not happen until after I had left the island.

Each family killed a pig in the fall for its own use during the winter. That, with salted dried cod fish, was its staple diet all winter. All contributed to my larder so that I began the winter with nearly three fragmented porkers, and enough dried and salted cod fish to see me through six winters. A tub of butter completed my cache. Pork, cod, and lots of butter provide a tasty dish. However, near the end of my stay on the island I had to seek medical aid for a form of scurvy.

What a pleasant winter I spent. Milling frolics, square dances, the eternal game of dominoes, and yarns of the old days about ghost ships and square riggers. The men cut down trees from the parsonage property which extended back of my house for nearly a mile and sawed and chopped it for me.

The only cloud in the sky that winter came in rather an amusing fashion. The island was "dry." By governmental decree, and as a result of a close public plebescite no spirituous liquor of any kind was per-

mitted either on the island or the mainland facing it. However, rum runners were active in breaking the law, getting rum to the mainland under cover of darkness and dense fog. Ships brought it from a French island some distance away. These smugglers were in turn chased by government cutters sailed by custom officers.

Came the evening service of a special day of services, Anniversary Sunday. When I reached the church people were milling around whispering and looking obliquely at me. The church which should have been a blaze of light from gasoline lamps was in darkness and locked. The explanation was simple. Rum runners had been chased by custom officers, and when almost overtaken they ditched overboard their contraband cargo in small kegs. These had drifted into numerous coves. Thirsty members of the church board, including the caretaker, had retrieved some of them. A vast spree had begun. There was no church service that night. The women had to remain at home to put their men to bed when they got there.

The parsonage property had a large unused barn. The rum must have been cached there. I never really investigated but the men of the congregation were most attentive to me for a while. They would saw and split my wood daily for me en route to the barn. Tactfully I asked no questions. But the custom inspectors asked plenty when they called at the parsonage during a vigorous search of the area. But I could truthfully say I had not seen any of the kegs. They did not explore the church property other than very perfunctorily. If they had it might have turned out embarrassing for me.

Such is the clergyman's dilemma at times. He cannot condone the conduct of his parishioners, neither can he be a stool pigeon, even in the cause of righteousness. He may like one congregation, but for various reasons cannot remain. He dislikes another and he's pinned down there. The secret of a successful pastorate anywhere is not to remain too long.

When the people slap a parson on the back with, "How could we do without you, reverend," that is the time to begin to meditate on a change of venue. A pat on the back is often the prelude to a kick in the pants. Nothing in church life is so unpredictable as loyalty.

It's good for the people when a pastor moves on, leaving a good taste in the mouths of everyone. It can be catastrophic when he departs in an atmosphere of bickering and ill feeling. "Sufficient unto the day is the evil thereof."

So You Want a New Preacher?

Richard H. Cox

Congregations would do well to look before they leap—and give serious consideration to the problems involved in changing ministers.

The other day a friend said, "I sure wish we'd get a new preacher. The one we have—well, he's all right, but you know . . . !" Yes, we know. There are thousands of other persons who share that same wish, although few have honestly considered the cost.

The transition from one minister to another is not easy or cheap. It is far more difficult than the average layman or church realizes. Since the minister is usually the key to both successful church finances and attendance, it is well to consider what could and very often does happen when changing preachers.

There are few churches that do not suffer a drop in attendance, and even, many times, an actual loss in membership, when a minister leaves. This is serious in many ways, and from the financial point of view may be critical. Those who leave or transfer to another church are not contributing, and there are many others who do not realize the added cost of being without a minister and the calling of a new one. The pulpit committee, which in most cases is responsible for locating ministerial candidates, must reimburse guest speakers, pay for traveling expenses, and perhaps make trips to interview possible replacements for the pulpit.

However, even more important than the financial problems is the fact that the church program and progress are hindered. Without a minister a congregation becomes uneasy and restless. The one who has been ready any time day or night to meet every spiritual need is gone, and the "sheep are without a shepherd." Everyone senses a peculiar tenseness and uncertainty about everything. The business of the church is without a chief administrator, and the spiritual leadership of the congregation is without an overseer. Should sickness or death present itself, these crises are magnified. If the church is in a building program, the problems are manifold indeed. Many a church edifice has been delayed or never built due to the problems of changing leadership. It is of utmost

importance that the leader who institutes a program see it through to completion, if at all possible.

Since the prime duty of the church is to maintain a solid and consistent Christian witness, it should not be interrupted or discouraged by any situation that could possibly be avoided.

It Costs Money to Move!

There are certain ethics and practices expected when a new minister is called. All the moving expenses belong to the hiring church. The distance of the move will, of course, determine to a large degree the amount. Also, remember that ministers, due to their profession, have more to move than most persons. Not only are there the usual belongings, furniture and household items, but any minister a progressive church would want to call will have a sizable library possibly consisting of several hundred books, to say nothing of filing systems and other office equipment.

Are You Ready to Buy a Different House?

Most churches own a house in which the minister lives. Though this house may be quite suitable for your present minister, the new leader may have no children, making your present housing mammoth; or he may have six children and face a house far too small. This can only mean one thing—you may have to trade real estate—and that can be expensive.

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Churches formerly provided huge, roomy houses, many times wasteful on fuel and expensive to maintain. In recent years, more and more churches are realizing the sound economy of providing up-to-date housing adequate for the present need. Remember, a preacher can't be doing the work that he is being paid to do and at the same time rebuilding a dilapidated house. Nor can he be expected to waste his salary heating rooms which are of absolutely no value to him.

You May Have to Pay a Bigger Salary after All!

Many times a minister leaves a parish, at least in part, because the church has not assumed its financial obligation. The church then bitterly discovers that no one will accept the parish on such an inadequate salary. The height of false economy is to keep a minister struggling on a minimum income. It is somewhat like the person who spends a great price to purchase a new typewriter, then feels that he just can't afford the price of a new ribbon to keep it in top-notch production. If a church is able to have a preacher at all, let it realize the wisdom of paying enough to get its money's worth out of him.

Any business, including churches, can afford to give a good man a substantial salary increase every year more economically than it can hire and train new personnel. No new employee can attain full efficiency until he is thoroughly oriented to his place of employment. A minister's productivity depends upon his acquaintance with various boards, committees, constitutions, other staff workers, and the numerous church members.

It is quite evident that a minister in a new charge is unable to learn all of this in a few days, weeks, or even months. Actually, therefore, at least during the first year, he can do very little except produce sermons and become acquainted with his new flock. Only as he finds his way into the workings of his boards and

the hearts of his people is he able to become their pastor in the true sense of the term.

By and large, American ministers are among the "cream of the crop" mentally and spiritually. Although the thought of a new minister may sound novel at first, remember the problems and expenses involved may not prove to be so entertaining.

Transform the Man You Now Have!

Instead of changing preachers, try some honest efforts to remake the one you now have. It is amazing what phenomenal changes can take place when a parish decides to take pride in its pastor and extend to him those kindnesses "beyond the call of duty." Any minister will put new life into his work and increased power into his sermons when he feels that he is wanted and appreciated. It is easy for folks to forget the hours a minister spent with them during a time of sickness, bereavement, or hardship. When the feverish brow cools, somehow the appreciation also seems to fade.

If you want to help your minister become the "respected man of God" in your church and community, here are a few simple rules that are bound to help.

Pay in Accordance with What You Want to Receive

If you want generous service, allow a generous salary. Take into account what other professions are receiving which expect similar training, work hours, and commitment.

Provide Adequate, Up-to-Date Housing Facilities and Make Provision for Proper Maintenance and Utilities

Have someone check regularly to see what repairs and improvements should be made to insure your real estate investment and to make your pastor and his family more comfortable. Although your pastor receives "free rent," remember that when the property is paid for he does not receive the title deed.

Watch Those Taxes!

Why should a minister pay a huge part of his salary in taxes when the government has purposely provided for this? Housing allowances, expense accounts, travel expenses, and numerous other items should be assumed by the church, thus saving many dollars in tax money.

Remember Those "Special Days"

Birthdays, wedding anniversaries, Christmas, etc., afford excellent opportunities for a church to show its appreciation, not only for the pastor but also for that "first lady of the church," who is perhaps in the background but so very important in many ways.

Preachers Are Human, Too.

As unfortunate as it may seem, there are only twenty-four hours in a minister's day,

also. He can only do so much, and his body, like anyone else's, can only take so much punishment. Let every member be the pastor's assistant. One reason so many churches have such a difficult struggle when a minister leaves is that he alone has done all the work and the laymen do not know how.

Prayer Instead of Criticism

The unseen power of prayer is without doubt the greatest weapon ever discovered. Far more can be accomplished upon one's knees than with words. To paraphrase the Negro spiritual, "Talk about your pastor all you please, but talk about him on your knees."

The time has come when it is necessary for a minister to be respected as an able and qualified business man as well as a representative of the church in every facet. This is big business. His success or failure will depend to a great extent upon his employer, which actually is you. Because we are living in a highly inflationary age, young men find it extremely difficult to entertain the idea of spending many years and thousands of dollars upon education, only to live on a substandard scale with little or no security for the future when they are graduated. When considering a change in pastoral leadership—consider the cost.



Who Could Fill Your Shoes?

No insurance can supplant the loss of a father or breadwinner. This new low cost insurance plan, however, will help to ease financial hardship for those you love if such a disaster should occur.

Ministers Life "10-10" Policy provides full life protection at a stripped down price, for it is pure *term insurance* without extra frills. The "10-10" is inexpensive—priced for the man who says he can't afford insurance at any cost!

The "10-10" Policy protects those with inadequate insurance—*provides extra coverage when responsibilities to family and indebtedness are greatest* should your death occur. It can be used to cover any major expense—

education for children and other important obligations. It is not decreasing term insurance. You have the same \$10,000 protection and the same premium all the way through.

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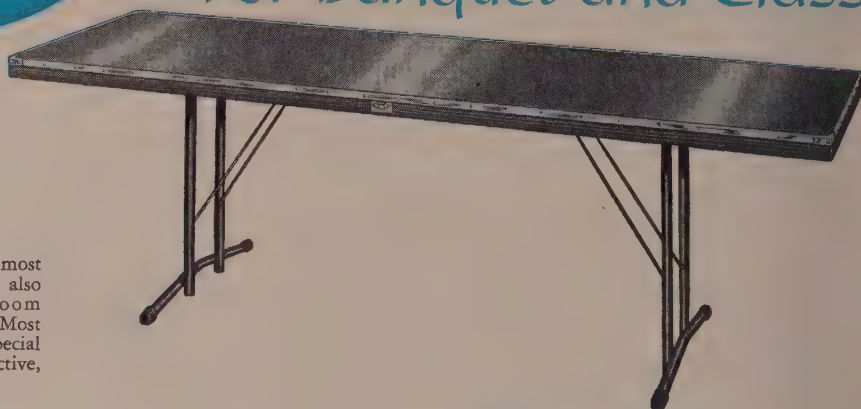


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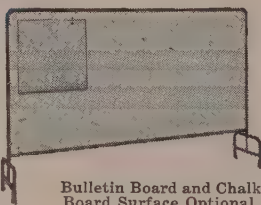
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The DeLuxe #3 (30 x 96 inches), our most popular table for church banquets, is also ideally suited for use in the classroom whenever group seating is desired. Most Monroe Tables are available with Special Tops of Beauty-Bonded Formica or attractive, durable, colorful Ornacel.



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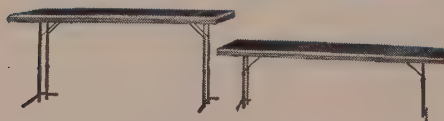


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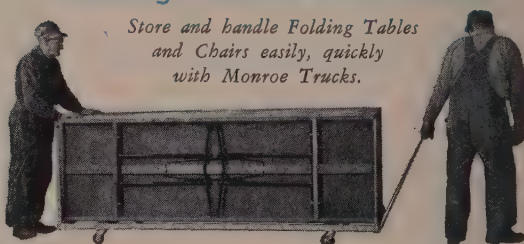
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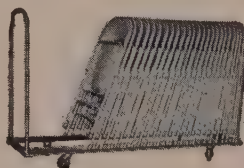
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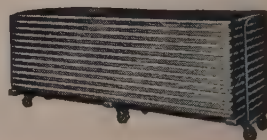


By moving and storing Folding Tables and Chairs on Monroe Trucks, two men can clear a room six times more rapidly than when the tables and chairs are carried by hand. Table Truck No. TS illustrated above.

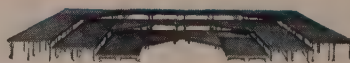


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The Annual Directory

August, 1957, through July, 1958

Preaching through the Year—Music through the Year—The Handbook of Dedications—Building a Devotional Library—Protestant Trade Directory and Buyer's Guide—Books.

WHITSUNTIDE (continued)

Season of the Holy Spirit and of the Birth and Expansion of the Christian Church

August 4

8th after Pentecost—Trinity VII *Green*

August 6—Transfiguration (see also last Sunday in Epiphany)

August 11

9th after Pentecost—Trinity VIII *Green*

August 18

10th after Pentecost—Trinity IX *Green*

August 24—St. Bartholomew

KINGDOMTIDE

Season of the Kingdom of God in Earth

August 25

11th after Pentecost—Trinity X *Green*
Festival of Christ the King

September 1

12th after Pentecost—Trinity XI *Green*
Labor Sunday

September 2—Labor Day

September 8

13th after Pentecost—Trinity XII *Green*

September 15, 1957

14th after Pentecost—Trinity XIII *Green*

September 21—St. Matthew

September 22

15th after Pentecost—Trinity XIV *Green*

September 29

16th after Pentecost—Trinity XV *Green*
Christian Education Sunday—St. Michael & All Angels

September 29-October 5—Christian Education Week

October 6

17th after Pentecost—Trinity XVI *Green*
World Wide Communion

October 13

18th after Pentecost—Trinity XVII *Green*
Men & Missions Day

October 13-20—Churchman's Week

October 18—St. Luke

October 20

19th after Pentecost—Trinity XVIII *Green*
Laymen's Sunday
World Order Sunday

October 27

20th after Pentecost—Trinity XIX *Green*
Reformation Sunday

World Temperance Sunday

October 28—St. Simon and St. Jude

October 31—Reformation Day

November 1—All Saints Day

November 2—All Souls Day, World Community Day

November 3

21st after Pentecost—Trinity XX *Green*

November 10

22nd after Pentecost—Trinity XXI *Green*
Stewardship Day

November 17

23rd after Pentecost—Trinity XXII *Green*

November 24

24th after Pentecost—Sunday next before Advent *Green*

Thanksgiving Sunday

November 28—Thanksgiving Day

ADVENT

Season of Expectancy

November 30—St. Andrew

December 1

1st in Advent *Purple*

December 8

2nd in Advent *Purple*
Universal Bible Sunday

December 15

3rd in Advent *Purple*

December 21—St. Thomas

December 22

4th in Advent *Purple*

CHRISTMASTIDE

Season of the Nativity

December 25—Christmas *White*

December 26—St. Stephen

December 27—St. John the Evangelist

December 29

1st after Christmas *White*

December 31—New Year's Eve (Watch night)

January 1—Festival of the Christening *White*
(Circumcision)

January 5
 Second after Christmas *White*
 Twelfth Night: Epiphany Eve.
 January 5-12—Universal Week of Prayer

EPIPHANY

Season of the Evangel

January 6—Epiphany *White*
 January 12
 1st after Epiphany *White*
 January 19
 2nd after Epiphany *White-Green*
 Missionary Day
 January 19-25—Church and Economic Life Week
 January 26
 3rd after Epiphany *White-Green*
 January 26-February 2—Youth Week
 February 2
 4th after Epiphany—Septuagesima *Green-Purple*
 Presentation of Jesus in the Temple
 February 9
 5th after Epiphany—Sexagesima *Green-Purple*
 Race Relations Sunday
 February 16
 6th after Epiphany—Quinquagesima *Green-Purple*
 Universal Day of Prayer for Students
 The Transfiguration (see also August (6))
 February 16-23—Brotherhood Week

LENT

Season of Renewal

February 19—Ash Wednesday *Purple or Gray*
 February 21—World Day of Prayer
 February 23
 1st in Lent *Purple*
 February 24—St. Matthew
 March 2
 2nd in Lent *Purple*
 March 9
 3rd in Lent *Purple*
 March 16
 4th in Lent *Purple*
 March 23
 Passion Sunday *Purple*
 March 25—The Annunciation
 March 30
 Palm Sunday *Purple*
 March 30-April 5—Holy Week
 April 3—Maundy Thursday *Purple*
 April 4—Good Friday *Black*
 April 5—Easter Eve *Purple*

EASTERTIDE

Season of the Resurrection

April 6
 Easter *White*
 April 13
 1st after Easter—Low Sunday *White*

April 20
 2nd after Easter *White*
 National Christian College Day
 April 25—St. Mark
 April 27
 3rd after Easter *White*
 May 1—St. Philip and St. James
 May 2—May Fellowship Day
 May 4
 4th after Easter *White*
 May 4-11—National Family Week
 May 11
 5th after Easter *White*
 Rogation Sunday
 Rural Life Sunday
 Festival of the Christian Home (Mother's Day)
 May 15—Ascension Day *White*
 May 18
 Sunday after Ascension Day *White*

WHITSUNTIDE

Season of the Holy Spirit and the Birth
 and Expansion of the Christian Church

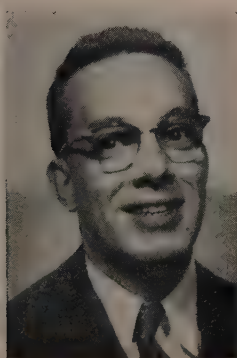
May 25
 Whitsunday—Pentecost *Red*
 Christian Unity Sunday
 May 30—Memorial Day
 June 1
 Trinity Sunday *White*
 June 8
 2nd after Pentecost—Trinity I *White*
 Children's Day
 June 11—St. Barnabas
 June 15
 3rd after Pentecost—Trinity II *Green*
 June 22
 4th after Pentecost—Trinity III *Green*
 June 24—Nativity of John the Baptist
 June 29
 5th after Pentecost—Trinity IV *Green*
 Nature Sunday
 Independence Sunday
 St. Peter
 July 4—Independence Day
 July 6
 6th after Pentecost—Trinity V *Green*
 July 13
 7th after Pentecost—Trinity VI *Green*
 July 20
 8th after Pentecost—Trinity VII *Green*
 July 25—St. James
 July 27
 9th after Pentecost—Trinity VIII *Green*

(Some variation is found in the use of liturgical colors and in the naming of special days and the numbering of Sundays among those churches of differing tradition. The above calendar takes note of these differences, while basically following the calendar of the Christian year published by the National Council of Churches. Where two colors are shown, the first follows the Lutheran practice, the second the Episcopal.)

The annual July feature—fifty-two sermons based on the cycle of the Christian year, covering a wide range of topics—complete with worship aids.

PREACHING THROUGH THE YEAR

Harry T. Hutchinson, Jr.



Mr. Hutchinson is the minister of the Avalon Presbyterian Church in Suburban Pittsburgh, Pennsylvania. A graduate of Bethany College in West Virginia and Western Theological Seminary in Pittsburgh, he served both in rural Ohio and in the industrial heart of the Iron City before accepting his present charge.

August 4, 1957

ON SHAKING OFF THE DUST

Hymns—Who is on the Lord's Side?—Breathe on Me, Breath of God—Lead on, O King Eternal

Lesson—St. Matthew 10:5-22

Text—"And if anyone will not receive you or listen to your words, shake off the dust from your feet as you leave that home or town." St. Matthew 10:14

In this passage of Scripture we have good advice from our Lord for those who go a journeying on the King's highway. This is a manual for our discipleship, a little handbook for the members of his company. This is good travel counsel for the trip along his way—what we are to do; how we are to act; what we shall carry with us. This was his commission to the twelve disciples on their first solo flight. They were sent out to spread his message, and they were sent out alone. Christ was careful to see that they were well prepared and properly advised as to their behavior. Is it not well for us, too, to know what to expect as companions of the cross?

It is helpful to know that all will not go well. While there will be some homes and some cities into which the truth of the gospel will penetrate with ease and in which the influence of the Christ will be welcome and strongly felt, there is this warning: that all will not receive the truth, nor welcome beauty in manhood nor desire to live with goodness rather than with goods. "And if anyone will not receive you or listen to your words, shake off the dust from your feet as you leave that house or town."

This is good advice for anyone. "Shake off the dust." Keep clean! Don't carry the useless dust of one unhappy experience into the next chance at life. I have heard from medical people that the best prophylaxis against carrying the germs of disease away with you after a bedside visit is simply to give your clothes a vigorous shaking off and brushing down after you have gotten out into the open air. You can literally shake off the dust of disease when you have gone away from the sick room and if it is done immediately it is at least as sure a prevention of contagion as a thorough dry cleaning postponed to the next opportunity.

We need to do this more often in our lives. If we have had unhappy results from our attempted ministries the best thing to do is to shake off the dust. Don't let hurt feelings accumulate inside until they turn into bitterness and resentment. There

is no need for them to act like unwanted foreign bodies and to grow hard and callous and ugly. Oysters are able to turn the grain of sand which gets into their shell into a pearl; human beings simply gather more sand. *Shake off the dust of your resentments.*

We need to shake off the dust of all that is excess in life too. We bother ourselves about so much that is not necessary. Some of us seem to have been made to worry, and if there isn't anything to worry about we invent something—the fact that there isn't anything to worry about, for instance. Our Lord reminds us about how little we need for our journey. "But," we insist, "times have changed." None of us would dare to set out providing neither gold nor silver or at least a little brass for our purse. We wouldn't get very far with neither folding money for our wallets nor two coats, at least, and without shoes to keep us moving ahead, or staves to ward off dangerous dogs and hungry wolves. Just look at how you pack for your vacation trip: fishing equipment, and camera equipment, clothes and books, toys for the children, and food to eat. And this for a vacation! But not so for the Christian journey. Here we strip down to the bare essentials; we shake off the accumulated dust, the dirt of the world, the flesh and the devil. It is Sir Walter Raleigh in his poem 'The Pilgrimage' who catalogues the only equipment necessary for this mission:

Give me my scallop shell of quiet,
My staff of faith to walk upon,
My scrip of joy, immortal diet,
My bottle of salvation,
My gown of glory, hope's true
gage,
And thus I'll make my pilgrimage.

Shake off the dust. Prune back the tree of your life. This was our Lord's advice to his first followers and his word for us too. Avoid the waste and the weight of accumulation. *Shake off the Dust.*

August 11, 1957

THREE STEPS SHORT

Hymns—O God, our Help in Ages Past—In the Hour of Trial—Jesus shall Reign, Where'er the Sun

Lesson—St. John 10:1-18

Text—"... I came that they may have life, and have it abundantly." St. John 10:10

Our Lord is as good as his word. The day on which he has failed a man who

has put his full trust and complete confidence in him has not yet come. You know that this is no pulpit exaggeration, no ministerial superlative. You have already tried him: you have never found him to fail. Though there may be some among you who think differently. There are some who have had the shock of sudden sickness and the pain of heavy burdens to bear who say in their hearts, "It just isn't so; God in Christ *has* failed me. At such a time and in such a place he did not do what I thought he ought to do for me. The friend whom I loved and whose spirit I put into his keeping at the height of her sickness is dead. The little one for whose coming we planned and on whom we built our dreams was born and lived only a short time. Has not God promised peace and rest to those who follow him and keep his commandments? I have tried to do my best and now in these last years I have neither peace nor freedom from pain." How do we reconcile these things of loss and limitation to our Lord's clear and unmistakable promise that he has come in order that those who follow him may have life and that they may have it more abundantly?

May I suggest that the limitations to our life in Christ, to the fullness of our life in him, and the answer to our doubts about his promises come from our side of the contract which this covenant-making and covenant-keeping God has made, and not from his?

Most of us are only three steps short of perfection in God. There are some forgotten dimensions in our living. There are some neglected areas in our striving. We have refused to take the step *forward in hope*. Desperation measures our life. The whole picture of our destiny has been lost in our day-to-day attitude of letting expediency decide for us. "Hope thou in God, for he shall yet save thee."

We have not taken the second step either, the step which leads *downward* into the depths of his love for us. We want too much out of life. And because we crave the moon, we are blind to the light we do have. The children of Israel cried out in their wilderness wanderings, "There is nothing at all for us here! There is nothing at all *except this manna*." But was not the manna a miracle given by God?

We have not taken the last step either. We are still three steps short. We have not stepped *upward* to the height of our possibilities in him. "I can't do that," we say—and the rule measures our lives and limits more than anything else I know.

We are only three steps short, these three, but we are short of abundant life. What do we do to get it? How do we start? We start where children start. They do not start to work for their keep. They do not start to merit the clothing they wear, or the food they eat. They start by loving, and by being loved.

Do you want to live? Really, truly, fully and abundantly to live? All you have to do, one says to us, "is to love me and be my child."

August 18, 1957

SOME SNAKES UNDER THE CARPET

Hymns—The Lord is Rich and Merciful
—Jesus, Saviour, Pilot Me—O Zion,
Haste, Thy Mission High Fulfilling
Lesson—Psalm 91

Text—"Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day." Psalm 91:5

Sigmund Freud has given us an accurate portrayal of the difference between sane and insane fears. If a man in the jungles of Africa expresses a fear of the snakes he might meet in his journey, there is no reason to suspect him of insanity. Dr. Freud says, but if a man in an apartment house in Manhattan expresses a fear of snakes under the carpet, then our suspicions might be justified.

Most of our fears are like those snakes under the carpet, and with the mind of Christ to guide us, they will vanish as all ghosts do when the light of revelation is allowed to play on them.

There is the fear of failure. We are afraid of making a mistake or of not succeeding, and so we don't even try to move forward from the low plain on which our life is pitched. Christ can scotch this snake. In him we will see ourselves as he intended us to be seen, men and women worth his coming to earth for, and worth his dying for, and worth his resurrection from the grave. And when we know that fact then we will become the calm and collected selves that can do the job we are meant to do and do it by the God "who is able".

There is the fear of the unexpected. We face life like the lad who whistles when he passes a cemetery. We sing a song of boastfulness and confidence in ourselves, and we almost convince ourselves—almost, but not quite, for there is lurking in our hearts the strong suspicion that we cannot do it, and will not do it and so we do not do it. We live in the wonderful land of *status quo*. Letting sleeping dogs lie and not changing anything is our life. Leave things alone? G. K. Chesterton told us of the foolishness of this. "If you leave a thing alone, you leave it to a torrent of change. If you leave a white post alone it soon becomes a black post." Christ can kill this snake. We will do it, we will do anything, in him "who strengtheneth us".

Then there is finally the fear of death. Dr. Adler has said that he has never treated any mental patient over 45 years of age whose chief trouble was not simply a fear of dying. "I do not want to die", this is our feeble plea.

But this too is a snake under the carpet. Christ, our life, has conquered death. And we say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil". Why not? "For thou art with me".

Snakes, who's afraid of them? At the end of Saint Mark's gospel are those words of hopeful encouragement, "And these signs shall follow them that believe . . . they shall take up serpents, and if they drink any deadly thing it will not hurt them". Our fears are only snakes under the carpet. And we have the best agent in the world for them; it is Christ, it is God's son, God's love, and "perfect love casteth out fear".

August 25, 1957 (Anniversary or Home-Coming Sunday)

REMEMBER NOW!

Hymns—The Lord's my Shepherd; I'll not Want—Majestic Sweetness Sits Enthroned—Rejoice Ye Pure in Heart

Lesson—Ecclesiastes 12

Text—"Remember now thy Creator in the days of thy youth." Ecclesiastes 12:1

There are two or three words in the English language whose very sound is beauty and music and nobility. "Tomorrow" is one of these; it sings of promise and of hope, of sunrise and dawn and newness of life. "Willow" is another; it whispers of lush green, of summer days and lazy hours, of relaxation tinged with sadness.

Of all such words in our tongue, the saddest and fullest of meaning and of scope is "remember". "Remember", the poet says and we are off on long journeys into our past and these are sad journeys, for though our minds may go back, we cannot. Yesterday is over and gone and we cannot go home again.

The Bible says "remember" too. We thank God for the precious gift of memory, for it gives continuity to our lives and substance to our days. We would be lost without it, for in the common tasks of life—the alphabet and the multiplication tables—the plodding, tedious task of learning is done once and for all.

There are things we do not so easily remember, and for these we need a reminder. "Remember now thy creator . . ." Man easily forgets the most important things about life; he forgets where he came from. He acts as though he were his own creator. "I am a self-made man." This is the world's tragedy. We have forgotten our home and our hope and our help.

But God has given us some helps for our shrinking memory. He set his bow in the cloud in Noah's day as a reminder of his covenant, and he reminds us too. "Remember the Sabbath day to keep it holy." We may forget him, but if we can keep our mind on one day in seven to rest from our labors as he rested at the end of his creating, to keep holy day in his presence, then we will walk as though we were made strong again, and new again and well again.

He has given us his word to jar our memory. We may forget that his hand is upon us, but we can read how it was on Joseph and Jonah, Noah and Nathan, Moses and Matthew, Peter and Philip and many another man and woman who in sorrow and in need called to him for help.

Remember now thy creator. And remember thy creator's children. In a time of remembrance of things past we think of those others who have walked this way before us and have kept the faith and fought the good fight.

We remember our creator; and he remembers us. Though we forget him, yet will he be mindful of us. He remembers our names. He called "Mary" by name in the garden and "Simon, son of Jonas" by name on the Galilean lake. He will call us by name too. For he will not forget.

Remember now thy creator, for he will not forget you. Remember his house; remember his day; remember his word, remember his children, for he remembers you. Remember now, and always, unto eternity.

September 1, 1957 (Labor Sunday)

DON'T CUT CORNERS!

Hymns—Lord of all Being, Throned Afar
—Lord Speak to Me—Rise up, O Men of God

Lesson—Leviticus 19:1-10

Text—"And when ye reap the harvest of your land, ye shall not wholly reap the corners of thy field" Leviticus 19:9

Religion is practical. Only read through the book of Leviticus to discover how down to earth religion can be. Read in Leviticus and you discover that the Lord gave Moses advice on how his people ought to behave in their day-to-day relationships with each other. There are laws dealing with man's relationships with man. The book of Leviticus goes even deeper than that in its practicality. In our text we have an example of good agricultural economics. "When you reap your harvest . . ." you can't get much closer to earth than that. Christianity has inherited from the Hebrews the sense of the practicality of religion. Christianity is not a way to worship; it is a way of life. This text has a great deal of sense for us. "Save something for someone else," it says. Lift this agricultural advice to a higher plain and see how it applies to our spiritual life. There are corners where we ought not to expect to reap a harvest.

This is a call to stewardship. It is a belief long held by Christianity that all one has belongs first to God and to him the first debt is owed. He has the say about all of life. We are stewards of God's property. We are tenant farmers obeying his commands. If we are dealing with God's things, then we must deal with them in his way. Jesus told us that he must "work the will of him that sent me". That's it—working God's will; that is our mission. Doing things God's way means going all the way. It means taking a big step forward. It means resetting our goals. It means asking the question, "what will thou have me to do?"

Time is short. How can I invest it and my talent?

We ought not to pass by the fundamental callings of life, the work of the laborer, the merchant and underneath all, the work of the farmer. At a college gathering a speaker said that education ought to deal with practical things. He wanted his son to know how to do practical things, how to milk a cow. Another speaker said he too wanted his boy to know how to do practical things, how to milk a cow, but he would also like him to know how to do some things that a calf couldn't do better.

In the second place, this text is a sounding of higher values. To the Christian the Old Testament is to be read in the light of Jesus, and that light shining on this text raises it to a higher sphere, and it tells us that there are corners of our own

lives where we can reap no reward. One of these corners is the area of influence.

The influence of a life is that something which flows from one life to another and changes it.

No life is lived anywhere that does not have its unconscious influence. Look back over your life today. There are influences that are responsible for the life you are living. Can you recall them? Except in rare circumstances, you cannot. You are what you are today because of the impact of lives that touched yours along the way. Many people are in part what they are because of your impact on their lives. Here is a corner of your life where you will not reap the benefits. Here is an uncut and uncuttable corner of your life.

"Reap not wholly the corners" of your life. Others will reap the corner marked influence.

Finally this text is a command to think of the other fellow. This is the cardinal mark of the Christian. Christ is our example. He never thought of himself. Go ye therefore and do likewise.

When you reap, reap not the corners.

September 8, 1957

RELIGION FOR THE LEFT-HANDED

Hymns—Lead, Kindly Light—New Every Morning is the Love—Art Thou Weary?

Lesson—Judges 3:8-30

Text—"But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud, the son of Gera, a Benjaminite, a man left-handed." Judges 3:15

We forget the realism in the Bible. We think of the Bible as a book which contains lofty advice for ideal living. It is the accusation of some who pay no attention to the church that her Book is dreamy nonsense. There could be nothing more earthy than this story of Ehud, the deliverer of Israel from Eglon, King of Moab. The people of the Hebrews were in trouble.

Often this was the only thing which could drive them to God. He was their court of last resort. "But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer." This man was Ehud, "A man, left-handed".

Have you ever thought what a one-sided world we live in? The left-handed have to learn to conform with the way the majority run things. The majority happen to be right-handed, and they have taken over. The left-handed don't even count in our vocabulary. If by great determination they learn to do something with their right hand as well as they do with their left, we call them "Ambidextrous" which doesn't mean that they have equal use of both hands, but literally that they have two right hands.

In Ehud's day it was worse. Among almost any other people he would have been thought of as having been cursed from his birth because he was left-handed and among the Israelites he was suspect.

When the children of Israel cried unto God, he raised them up a deliverer, "Ehud . . . a man left-handed."

The religion of the church is a religion for the left-handed, a religion for the minority. It looks suspicious that it is a religion especially for those who are outcasts. We are reminded of the strange corners of the world in which Christianity had its birth. The king we follow came not to lofty Rome or mighty Jerusalem. He came to the town of Bethlehem. The names of the first churches are not attached to the city of the temple or the seat of Caesar. We see the church growing in Corinth and in Antioch and in Ephesus. God passed by the likely places and planted his word in the neglected spots of earth.

The point is a simple one, that God uses even the left-handed as his servants. Which may be a warning to us in two directions. The first has to do with our attitude toward ourselves. We ought to be careful about the ease with which we resign ourselves to conformity. Because most people are right-handed is no reason to suspect that the left-handed are wrong. "Be ye not conformed to this world, but be ye transformed by the renewing of your mind"—which is your logical service.

The second warning has to do with our attitudes towards others. "Ehud—is no good," we can hear some Israelite crying, "he's left-handed". Remember that God has a place for the left-handed and the off-color and the non-conformists and he is the one who invites them in and raises them up to serve him and to deliver us. For Christ whose own generation regarded him as religiously left-handed, and therefore useless, Christ himself said: "Come unto me all ye that labor"—left-handed, right-handed, white and black, slave and free, Jew and Gentile, "Come unto me ALL YE THAT LABOR and are heavy laden and I will give you rest."

September 15, 1957

GOD AND THE DETECTIVE STORY

Hymns—My Faith Looks up to Thee—Spirit of God, Descend upon my Heart—O Holy Saviour, Friend Unseen

Lesson—Psalm 139

Text—"Whither shall I go from thy spirit? or whither shall I flee from thy presence?" Psalm 139:7

There is the same fascination in this psalm which is attached to a good detective story. Do you not like to read mystery stories? There is all the excitement of a crime done under cover. There is the placid figure of the detective who stands aloof from the lives of the others. We may read a hundred of these stories and know that the hundred and first will be exactly like them. Yet once we have launched ourselves into the story we will not put it down until we have seen the unraveling of the mystery and watched the villain punished.

God deals with man as a detective deals with those with whom he comes into contact. The guilty who come under his suspicion cry out: "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" God is set on a relentless pursuit of our spirits. We cannot flee from him. We think that if we pay

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no attention to him, he will have nothing to do with us, that the silence we have created between him and us will remain unbroken. If we run from him, though, he will chase us. Frances Thompson in the *Hound of Heaven* portrays God as a hunting dog who will not give in:

I fled Him, down the nights and down the days;

I fled Him, down the arches of the years;

I fled Him down the labyrinthine ways

Of my own mind; . . .

Still with . . .

. . . unperturbed pace,

Came on the following Feet,
And a Voice above their beat—
"Naught shelters thee, who wilt
not shelter Me."

We try to hide from him in silence, and we cannot, so we attempt to drown him out with other noises. But there comes a night for us when God speaks out above the noise of things, "Thou fool, this night thy soul is required of thee." The flight is hot, but the chase is hotter.

The chase is not all there is to the detective story. This detective not only pursues the guilty. He tears the evil out of men. This is done for us in the cross.

The victory of the cross is that it has the power to produce repentance by finding out evil and exposing it. You cannot read the New Testament with the detached interest you can show when you read Sherlock Holmes. You may take sides with Holmes against the criminal, but if you take sides with Christ against his crucifiers, you discover that you have taken sides against yourself—except you change. But there is the possibility of change, not in ourselves, but in Christ, the detective, and the bearer of the guilt.

For the cross is more than the divine sentence on the shameful qualities in human nature; it is God's forgiveness. We have discovered that we are so dear to him that he thought us worth dying for. And we find our victory in his death. The last mystery of all is shown to us, the mystery of the meaning and the defeat of Death. For while we cannot escape his presence, we find when we own him Lord that we do not want to escape, and that we shall never have to.

If this is a mystery, it is a solved mystery, for there are no secrets with God, except open secrets.

September 22, 1957

WHAT DO YOU EXPORT?

Hymns—O Brother Man, Fold to Thy Heart Thy Brother—Alas and Did my Saviour Bleed—Jesus, Tender Shepherd, Hear Me.

Lesson—Ecclesiastes 11

Text—"Cast thy bread upon the waters; for thou shalt find it after many days" Ecclesiastes 11:1

Each of us is a nation in himself. We carry on a tremendous trade in our lives with other people who have different gifts to export. We soon discover that we can-

not live without this transfer of goods from one to another. When embargoes are placed on a nation it discovers that its existence depends upon its being able to import needed items from other nations.

We receive much that is necessary for our growth from others. We got our faith that way. It is a heritage from our past. It is one of the things we have imported.

Our text suggests to us that it is more important to export things into life. Our Christian faith is an adventure into the horizons which beckon the spirit to come. Nations cannot help what their imports are. They are committed to import everything that nature has not provided for them. But a nation can determine what it will export and its exports make its personality. Neither can we decide what we will get from others in life, but we can determine what we will give to others. We must give something for each of us has bread to spend.

We dare not give shoddy goods. The city of Barcelona annually conducts a poetry-writing contest, for which there are three prizes. The third prize is a delicately carved rose made of the best silver. The second prize is a rose made from gold. And the first prize is a red rose from the gardens of that city. The first prize in life is not sham but reality. Cast what you have on the waters. It may not be cake. It will probably only be bread, but you must give it.

It also appears that we must export *all* that we can spare. When the ship was launched which bore the Prince of Glory to earth it was laden with all his honor, which he laid aside to take our humility upon him. If he gave all this for us, how can we deal with him by giving the shoddy present of half a heart? Upon the waters that flow around his throne we must cast our whole loaf, in the full faith that he will use it to the same honor that he would use the whole realm of nature, were that ours to give.

We have this promise, that what we export will have a return value, with dividends, for us. Certainly it will not come floating back to us as we gave it, only soddien by the seas of fate. We know that what we give brings grace to us. A nation which cuts itself off from other nations never succeeds in the long run in bringing ruin or death to them. It is only successful in committing suicide. If we have been blessed with gifts that are peculiarly ours, we cannot find happiness in them by keeping them on a shelf and disturbing them only for dusting. We must put them to work; we must export them. Casting them upon the waters will guarantee their return with heaping measures.

What we are dealing with is cold fact. We cannot live until we give. We can keep nothing for ourselves. In the end we have only what we gave away; the only ships that are worth while to us are the ships we launched. What are you in the long run? You are the sum of your exports.

September 29, 1957 (Christian Education Sunday)

REMEMBER YOUR TEACHERS!

Hymns—Glorious Things of Thee are

Spoken—Saviour, Like a Shepherd Lead Us—Saviour, Again to Thy Dear Name We Raise

Lesson—Galatians 6:1-24

Text—"Let him that is taught in the word communicate unto him that teacheth in all good things." Galatians 6:6

Christianity assumes that man is a responsible being. He has certain obligations towards himself. He is responsible to God. Christianity is a walk and not a map; it is a construction and not a blueprint. So Christianity teaches that we have responsibilities to each other. We do not make our own way through life into Eternal Life. We do Christ's work not by ceasing to live together but by striving to live better and more at ease with each other.

One of the areas of responsibility which we have towards each other is the communication of truth. We have thought a good bit in the church about our responsibility to teach.

Think about the debt we owe those who have taught us. To have learned the truth is to be free from a load of care. Helen Keller, blind and deaf almost from birth, has told how much freedom she gained by the communication of words from her teacher, Miss Sullivan. Until she had been with her for some weeks, she did not realize that every object has a name. She learned the names of a few things, then made a leap of imagination and connected water with a cup. One day she was stringing beads, making many mistakes. Miss Sullivan took her hand and traced on it the word T-H-I-N-K. Then she touched her forehead. "In a flash," Helen Keller later told, "I knew that the word was the name of the process going on in my head." This was her key to learning.

We are freed by the knowledge that others pass on to us. Remember your teachers. Remember your parents. We may not be our brothers' keepers, but we are our parents' children. Parents cannot help teaching. What they do not teach positively they teach negatively. We are taught by our parents for good or for ill.

Remember your teachers. Remember those men and women who through the years have been your formal teachers in grade school and Sunday school, in high school and college. Many are leaving the field of education to become stenographers or truck drivers or grocery clerks because these positions pay a liveable wage and seem to be held in higher esteem by this topsy turvy civilization. We pay more to the men and women who can help us find easy ways to destroy ourselves than we do to those who could help our children learn to create new lives. By and large the teaching profession is not asking for financial rewards. Every teacher feels rewarded far beyond her deserving when she sees a life which she has been allowed to touch in some way turn the balance on the side of good.

Remember your teachers. This word to the church is a reminder to remember the master teacher of all. Jesus of Nazareth was addressed by those who followed him as rabbi. He has been the teacher of men in every generation. His words, which the common people have ever heard gladly were words of light; his parables were

miracles of words. His miracles were parables in action. Truth was communicated through a seed or a blade of grass, or a bird or a lost sheep, or a lost coin, or a lost son. He made death the servant of life. But his greatest lesson was himself, as the way, the truth and the life.

Remember your teachers. Remember your teacher. Give him what he asks for the lesson he brings,—

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine
Demands my life, my soul, my all.

October 6, 1957 (World Wide Communion Day)

THAT THEY MAY BE ONE

Hymns—The Church's One Foundation
—Jesus, Thou Joy of Loving Hearts—
According to Thy Gracious Word

Lesson—St. John 17:9-19

Text—" . . . Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." St. John 17:11

This is our Lord's most ardent prayer for his church, that it may be one. It is the price we pay for our faith that it should be weakened by the things that divide us. We cannot believe that God is the lord of the individual and not at the same time believe that each soul must find its own way to God. We cannot be Protestant and not pay for that faith the price of diversion. There is a road for those to walk in who find God best in ritual. There is another way for those to travel who wait upon him in empty simplicity. There are many streets which lead to the center of the city of God. It becomes sinful when we assume that the path we take and that path alone, is the right way to travel.

If it is the sin of our age that we are divided, it is the great fact of our age that we are becoming the fellowship that was envisioned in this prayer of our Lord's.

We have seen this on a world-wide scale. It is an outgrowth of this great leap toward unity that we share this table today with men and women of every nation on the earth, so that from the rising of the sun to the going down of the same the Lord's name shall be praised.

We have seen this on a national scale, so that in our day denominations are growing closer together in understanding and cooperation, and that we are hearing of great organic unions taking place among them.

While we can rejoice in these surges towards oneness on the part of denominations, it is not this sort of unity about which our Lord was praying. Primarily, he had in mind the building of unity within each band of his company, within each particular church.

There is no unity in this sacrament if we come to it simply because every other congregation around the world is celebrating it on this particular Sunday. There is unity here only if it binds us together to work for the sole glory of God.



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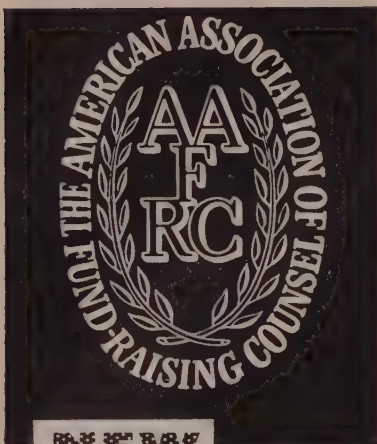
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Let us not kid ourselves into thinking that because we are all members of the Church we are already united. The fact of the matter is that as human beings, it is easier for us to quarrel than it is to get along together. We differ as easily as we breathe.

But it is hard for us to build a sense of oneness. We cannot do this alone; we can do it only with the hand of the Lord God upon us. For this task we need help, the holiest help.

And that help is provided. As long as we meet to worship together, we have this foundation upon which to build. As long as we can share this cup, it is a single stone upon which we can begin to erect the glorious temple of our unity. There is healing in the handclasp. There is God's presence at this table as forgiving Lord.

This sharing of the body and blood of the Lord is like the handclasp at the end of a fight, and not like the touching of the gloves at the beginning of a boxing match. It must be marked by the willingness to forgive, and by the heartfelt desire to be forgiven.

God wants us to be one. In our hearts we want to be one, for we know that our life lies in our unity.

There is his desire for it. There is our desire for it. And here is the means for it to begin. In this faith, let us move into the love that Christ has for us, praying with Him, "That they," that *we* may be one, as Christ and God, our Holy Father, are one.

October 13, 1957 (Laymen's Sunday, if October 20 is to be marked as "World Order Sunday")

ON DOING THE LORD'S BUSINESS

Hymns—Stand up, Stand up for Jesus—
Just as I Am—How Firm a Foundation

Lesson—Romans 12

Text—" . . . Be not slothful in business . . . " Romans 12:11

Some church members try to live two lives. Their devotion to the Sunday activities of the church is full and regular but their Monday to Saturday life is as remotely removed from the words they sing and the thoughts they think in church as the east is removed from the west. One wonders sometimes how these part-time Christians will spend eternity. Do they for one moment imagine that they will be given a part-time entrance into the rewards of the kingdom? Do they think that they may be planted in a house on the fringes of the Celestial City where they may enter only partially into the life of the saints who dwell there? There are only two groups at the division of the kingdom. There are the sheep and there are the goats. I do not read anything about hybrid animals who are part sheep and part goat. I read in the letter to the Romans that a Christian has an obligation which reaches right down to the work bench or office desk where he spends most of his time. Saint Paul urged the Roman Christians to be "not slothful in business", that is to do their work as unto the Lord. Christ's word to us, his followers in this day of pressures and tension, is likewise

to work as though we were working for Him.

How do we do the Lord's business? How do we make the worship we enjoy on Sunday meaningful to the work we do on Monday?

Paul has warned us not to be lazy. Lethargy is a great deal the source of our church's failure in our day. It is not costly to go to church. We can pay our way in heaven with our pocket change; we can buy eternal parking space for our soul for less than it costs to park our automobile for an hour. And some of us do. It is not expensive to be a Sunday Christian. It does cost something to be a Christian in all of our lives. It costs long hours of hard work. It costs opening your heart to the cares of others when you think your own load is too heavy to bear.

Some people think God is lazy. For they have prayed long for the addition of some comfort to their lives and it has not come. We think God is not prompt enough. He will not bring fire from heaven upon our enemies nor lift us bodily out of this vale of soul-making into his realm of blessedness on a fiery chariot as he took Elijah away. God is not, however, limited to time as we are; he has eternity in which to work.

Doing the Lord's business means simply that we get to work. Not that we shall finish the work, but that we shall at least begin it.

To do the Lord's work means a certain dissatisfaction with the world as we find it. The kingdom of God will not come to a world that is cluttered up with the dirt of inhuman relations. The hearts of men and women will never be right with God until they are right with one another. This is not a nation under God as long as one business man insists on dealing unjustly with his customer.

A good rule to follow is not to expect of other people what you would not do yourself. While charity begins at home, so does Christian severity. When you are going to lay down the law of social justice, begin with yourself. When you are going to rid the nation of race-prejudice, be sure that it is entirely gone from your own heart. If you are going to demand "just balances, just weights, a just ephah and a just hin" be sure that the law which says, "ye shall do no unrighteousness in judgment, in meteyard, in weight and in measure" is obeyed in your own life. The man who would do the Lord's business is dissatisfied with the world, and is dissatisfied with himself and he begins to clean up the world by sweeping out his own cluttered soul.

Do not be slothful in business. Christ walks in the world; he does not reside in the church and wait for us to come to see him once a week. He walks in the world. "He stands with us where we are." We do his business when we do our own business as though it were done unto him. "Be not slothful in business."

October 20, 1957 (World Order Sunday)

THE HEALING OF THE NATIONS

Hymns—There's a Wideness in God's

Church Management: July 1957

Mercy—We Are Living; We Are Dying—
Rejoice, the Lord is King

Lesson—Revelation 22:1-5

Text—"In the midst of the street of it . . . was there the tree of life . . . and the leaves of the tree were for the healing of the nations." Revelation 22:2

Dr. George Stewart tells of a visit he paid to the studio of an artist friend. There was one portrait there which stood out in the mind of the preacher. It was a portrait of a prosperous young man. The impact on the mind of the preacher was not made by the portrait but by an illusion created by the play of sun and shadow in the room. Across the face of the young man was flung the shadow of a rope. The sunlight playing on the rope had cast coils of shadow about the face of this otherwise resolute and debonair young man. In spite of his smile he had become bound and tangled by the rope.

This is a parable for our day. We put on a front of unconcern but the coils and shadows of fear and bleak evil are strongly entwined about our being. Our outward prosperity gives no hint of the shallowness of our faith. As people and as a people we are sick at heart.

But just as we are most despairing the church bids us look up and behold the city of God to which Christ beckons us, "and in the midst of the street of it . . . is there the tree of life . . . and the leaves of the tree are for the healing of the nations." There is balm in Gilead for us. Or is this a mocking cry which proclaims, "peace, peace" and there is no peace?

We have the hope that comes from others who have found the way. There was Saul breathing out threats and persecutions against the church. Or see Luther, champion of the church, walker in the tired forms and manners and customs of Rome, until the voice of God spoke unto this doer of works and said, "The just are saved *by faith*" and his purpose succumbed to the higher purpose. It was the tree of healing which fed their determination.

We have the hope that comes from having at least partially touched this tree in our lives. We have already known some of the comforts of our religion. But we have just begun. We will move on to higher works. Time will teach us some; emergencies will bring us others. We will grow the only way there is to grow, through trial and effort. The tree has many fruits and each is sufficient for our need. We will find them only if we search for them with our whole heart, using every grace as it comes and reaching for the next one when the need arises. We are growing men in Christ. If we are healed, it will be a slow process. You do not become immune to a disease until you have had it. We become strong against suffering by no other means than by suffering. We have seen how Christ has helped us in the past, and we know that we can rely on him in any change.

We have our Lord's word for it. It is he who has promised, "If ye ask anything in my name, the Father will give it to you."

In the midst of the city of God stands

the tree of our hope, in the person of our help, who is Christ.

October 27, 1957 (Reformation Sunday)

NEW REFORMERS NEEDED

Hymns—A Mighty Fortress Is our God
—This is My Father's World—Thy Way,
Not Mine, O Lord

Lesson—Deuteronomy 18:15-22

Text—"I will raise them up a prophet from among their brethren." Deuteronomy 18:18

The phrase is from Carlyle's treatment of Knox as a hero and as priest in "Of Heroes and Hero Worship". This is a day which is hungry for a strong voice to give it guidance; it is a time when the hand of a mighty prophet is needed. The church seems sadly to lack application to life. War and pestilence, disease and famine still ride roughshod across our world. Let us pretend that we are to find the man for the hour. Let us imagine that God's promise will come true for us: "I will raise them up a prophet from among their brethren." If we were to place this ad: "Needed; by local church, a new reformer, the old one being lost, strayed or stolen" how would we know the man for the job among those who would come to apply?

The new reformers need to be men of faith. They will be men who give up worldly ambition for the sake of higher goals. They will be men marching to a music which those whose ears are too closely tuned to the clamor of the world cannot hear. They will be men whose minds will be lit with determination and whose feet will be steadied in certainty. Only the man of faith can with strength oppose the dissonances of the world. Such new reformers are needed, and such men will God give us.

Such men must be men of hope. They must have vision to see beyond the fears of our time, for we are frightened people. We are afraid to move forward and we are afraid to stand still. We need men with the reforming hope of Luther and who know that God's way would win. The new reformers for which we cry will not take counsel of their fears. J. C. Penney once asked a minister of the gospel whom he had known for most of his life, "What do you consider the most important words in Scripture?" Without hesitation the minister replied, "Mark 5:36. Be not afraid; only believe."

Finally, these men must be men of love. The poet Goethe said it: "If a single man achieve the highest kind of love it will be sufficient to neutralize the hate of millions." We know that by love are kingdoms won for Christ. It is the man who out of love goes knocking at the hearts of men who will change them from sinners to sons of God able to stand in the image of their creator. The man who moves out into the world, with hand opened to those in need, with heart tuned to the tensions of those around him, with mind set on the gospel of God as revealed in Christ Jesus—such will not save thousands perhaps, but, one by one, men and women to a better life. Such men are needed in our

day and we shall have them, for God has said, "I will raise them up a prophet from among their brethren."

And there is a word of heeding. The prophet will come from among our brethren. He is not to be a stranger among us, but one whom we have known as a friend and a counselor and a guide. He will not come overnight on tracks of thunder but he will have stood among us all our days, for our new reformers will not trumpet forth their coming, but they will work in quietness and confidence for there shall they find their strength. God give us grace to know them when they come and to follow them where they lead.

November 3, 1957 (Stewardship Sunday, moved up from November 10 because of Veteran's Sunday)

HOW TO BE A CHEERFUL GIVER

Hymns—These Things Shall Be—There is a Green Hill Far Away—On Our Way Rejoicing

Lesson—II Corinthians 9:1-7

Text—"Every man according as he purposeth in his heart, so let him give; not grudgingly nor of necessity, for God loveth a cheerful giver." II Corinthians 9:7

Christianity has lost something. There is absent from it the note of happiness and contentment which the Christians of the church's first years knew. We trudge our way to service grudgingly these days. It is with reluctance that many of us own up to the church's claim on our pocket-books. Some of us make no pledge to the church, thinking it can live on the faith it preaches.

Our shallow motives usually result in Christian activity which is only short-lived and too lightly done. Paul has told us how we ought to give: "Every man as he purposeth in his heart so let him give . . . for God loveth a cheerful giver."

How can we become cheerful givers? How can we turn our fists which are naturally clenched tight into the open hands of the devoted follower of the carpenter of Nazareth?

Consider, first, to whom you give. How can we be less than joyful when we remember the God who gave us life? When we know the value of our souls in the eyes of the Lord who met death for our salvation, how can we stop our lips from singing? *Saul Kane* in *Masefield's* poem had his eyes opened to the light of God:

O glory of the lighted mind,
How dead I'd been, how dumb,
how blind,
The station brook to my new eyes
Was babbling out of Paradise;
The waters rushing from the rain
Were singing, "Christ has risen again"
I thought all earthly creatures
knelt
From rapture of the joy I felt.

Think next for whom you give. Here is the glory of our Protestant faith in faith as our justification and not good works. You are asked simply to give to your

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church because she could not do her work without your gifts. You are asked to give to your church because your giving is an expression of your remembrance of the God who made you and the Christ who died for you and of the Holy Spirit who lives within you.

Do not think that your giving will do nothing for you. What you give to the church will broaden your horizons, for you now have a vital stake in the spreading of the gospel to the far places of the earth. And with these gifts you have gone and by this love your heart has been enlarged and your vision made clear.

When you bring a gift to the church you will make more secure the purpose of your own Christian commitment. By your gift you should want to live more closely to the teachings of the church to whom you gave it.

"God loveth a cheerful giver." He is not made happy by the gifts we give grudgingly. He did not give to us that way. He gives not because we deserve his life, nor because we have merited it, but because he loves us.

God loves the man who has learned the art of Christian giving. This man gives in order to help someone else to life, not in order to win a larger share of eternal life for himself. Such a man has learned the secret gesture; he has learned to give and to give cheerfully. "Not grudgingly nor of necessity, for God loveth a cheerful giver."

November 10, 1957 (Veteran's Sunday)

MOSES: A SOLDIER OF THE FAITH

Hymns—Onward Christian Soldiers—
In Christ There Is no East or West—
There is a Fountain, Filled with Blood

Lesson—Exodus 14:1-18

Text—"Fear not; stand still and see the salvation of the Lord." Exodus 14:13

In these words of Moses to the people whom God had called him to deliver we see the character of this soldier of the Lord at its highest. A man of courage, a man of vision, a man of loyalty, he here reveals the very source and being of all his nobility and grandeur. There is much in the life of Moses that is of infinite value for us.

1. Moses was a man who stood before God. What does it mean to stand before God? As Phillips Brooks put it: "That before which a man stands is the standard or test for his life." We all stand before something. The child stands before its father. The pupil stands before his teacher. We stand before the heroes of the books we read.

There are many of us whose spiritual health is weakened because we live on lower levels. We need to come up higher. Instead of standing before the world we need to stand before God.

The willingness to stand before God delivers us from secondary loyalties and gives us the highest incentive to make the most of ourselves.

2. Moses was a man without fear. He knew that he was doing God's will and in this knowledge he found his freedom

from fear. A boy was visiting a neighbor and stayed until darkness came. As he went out intending to go home he became frightened and began to cry. After a little his face lightened and he exclaimed, "Now I am not afraid." "And why not?" asked the neighbor. "Because I see the shining of a lantern; my big brother is coming and I will not be afraid when I can hold his hand."

Our sure cure for fear is that we stand before God.

3. Moses learned that this God before whom he stood was a source of unflinching strength in days of discouragement and weakness. Discouragement was his lot often. Who would not be discouraged when those for whom he was willing to shed his very life's blood rejected all words of advice and went back on their word and worshipped false gods?

Discouragement comes to all. Then it is that we know, if we are living in God's presence, that his hands are stretched out to bear us up.

Here, then is Moses. He stood before God. He was fearless because God was with him. He faced discouragement and weakness. And here are we. We are obliged to stand before someone; it might as well be God. We are sure to get frightened; let us lose our fears in God. We are certain to find discouragement and weakness; let us look unto God, our God, for courage and strength.

November 17, 1957

KINGDOM COME

Hymns—How Sweet the Name of Jesus Sounds—Jesus, I Live to Thee—Thy Kingdom Come, O Lord

Lesson—St. Luke 12:22-34

Text—"Fear not, little flock; for it is your father's good pleasure to give you the kingdom." St. Luke 12:32

There is nothing so downright frustrating to the human heart as a promise made and not kept. It must look to some of you as though that is exactly what we are dealing with in these words from the lips of the son of man. "Here," some of you are saying, "is the crux of my argument with the Christ." Here, specifically, is what he has said God the father would do through him for us, and here is exactly what we do not have. The church faces her deepest dilemma right at this point. To her has been promised the keeping of the keys. Yet, she has become in our day a secondary influence. What is her answer? How does she respond to the fact that she has been promised a kingdom and been given a cross?

1. The way out of her embarrassment leads through the door of acceptance. You notice that the promise does not assume the absence of obligation on the part of the receiver. We are reminded of the axiom of Mohammed: "Trust in God; but tie your camel's leg; for whatever God hath ordained for us can be attained only by one's own striving." What the church says is that the kingdom has not come, but with the grace of God and the spending of some energy it will come. Which, of course, points a vital lesson for

you and for me. Surely, we cannot be blind to the facts. We are not living in the kingdom of God and it will take a deal of hard work to bring the place in which we do live to the point of preparation for the kingdom. We must set ourselves to this business with resolution, knowing that there will be discouragements to be faced out. Well, what of it?

If life hung on it, wouldst thou turn again
For the wind blowing or a little rain?

Acceptance is the first step on the road to the kingdom.

2. "And the second is like unto it . . ." For the church in the face of the rather obvious truth that the kingdom has not come insists on the inevitability of its coming. This kind of determination is interpreted for us not in the pages of theological books but we can discern its meanings in the happy morning faces of men and women who have in our day escaped from the night and death atmosphere of the climate behind the curtain we have come to call iron into the day and life-giving air of freedom here. To such as these the hope, the dread, the assurance that they would one day walk free again and breathe unhampered air again was the only thing that kept them going and stubbornly refuse to give in, in spite of lashes, and chains and ugly words. The same hope, the same dream, the same assurance is ours who live in a world filled with pain and sorrow and darksome ways. For we know that the kingdom will be ours.

3. But what is even more dramatically true than the inevitability of the kingdom's coming is the actuality of its presence with us, here and now. For some of us there dawns the fascinating truth that the matter has not been the delay of the kingdom or the overpowering of the evil in the world around us, but the real trouble has been our own blindness to the truth of the kingdom which is in our midst. It is Francis Thompson in his poem *The Kingdom of God* who asks us:

Does the fish soar to find the ocean,
The eagle plunge to find the air—
That we ask of the stars in motion
If they have rumor of Thee there?

Not where the wheeling systems darken
And our benumbed conceiving soars!—
The drift of pinion, would we hearken
Beats at our own clay-shuttered doors.

The angels keep their ancient places;—
Turn but a stone and start a wing!
'Tis ye, 'tis your estranged faces
That miss the many-splendored thing.

Perhaps all we need do is open our eyes, and see.

Once upon a time when the disciples had their doubts about this far-off kingdom's coming, our Lord determined to show them the kingdom in their midst

and "He set a child before them and He said, 'Of such is the kingdom of God! . . .

November 24, 1957 (Thanksgiving Sunday)

HOW GRATEFUL ARE WE?

Hymns—Come, Ye Thankful People, Come—O Beautiful for Spacious Skies—For the Beauty of the Earth

Lesson—II Corinthians 4:1-15

Text—"For all things are for your sakes that the abundant grace might through the thanksgiving of many redound to the glory of God." II Corinthians 4:15

Here is one of the open secrets of New Testament religion, that our thankfulness for grace adds grace. Gratitude for the fruits of God's goodness to us makes more fruit abound. Of what other nation under the light of this century's skies could it be said "for all things are for your sakes" with such truth? All things do seem to have come to us. The measure of our prosperity is like that of the farmer of whom our Lord spoke in the parable. The ground has brought forth plentifully for us and we have been busy pulling down our barns and building greater and there have we sought to bestow our goods. It has seemed good to us as a nation to set aside a day at the end of harvest as a national day of Thanksgiving for ourselves. It has become customary to the point of being trite for ministers to point out to the small minority who find their way to churches on a day that otherwise means only stuffing a bird to stuff themselves—it has been pushed to the point of being accepted too lightly that preachers must say that Thanksgiving is an attitude of life.

But we are uncomfortably in danger of making our thanksgiving too light a thing, of not being actually grateful enough for what God has done and what the Lord has given to us.

1. What if we were completely and entirely grateful as a nation? It would make a difference in our inner being. We could not be split so wide apart at the seams as we are by class struggling against class. If we counted the gifts which history and the hand of God upon us have won for us as highly as we say and think we do, liberty and truth and equality would be facts for us by this time instead of dreams in the minds of a few idealists.

And what a difference it would make in our relationships with other nations, if our gratitude went deep enough. We would no longer be looked on as the benevolent but tyrannical giant among nations. Do you think we have given enough—or perhaps too much to other countries? If we were truly grateful for the riches our nation has, by God's grace we would know that we have not given enough. We haven't given anything yet. We've sold what we had so that others would buy our governmental philosophy and this is as wrong for us as we would feel it to be for anyone else. How grateful are we as a nation?

2. If we were truly grateful as a church what a difference it would make in our program and our purpose. Think of the

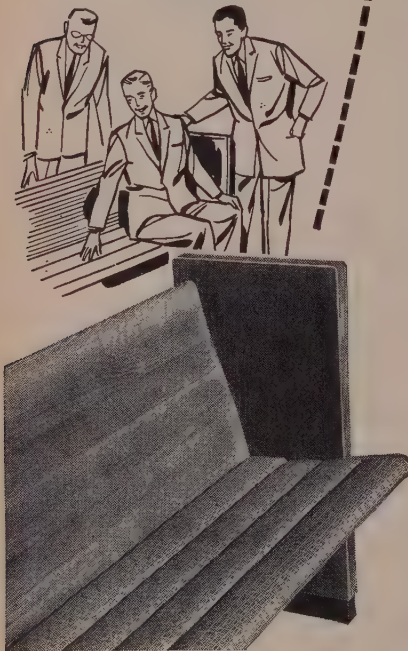
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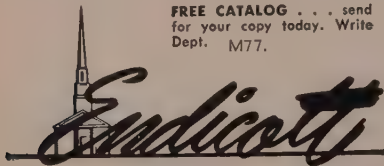
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church as her leaders have dreamed of her, like a mighty army moving forward as one; then look at the disunity that exists among us, so that our doctrine is watered down by our being divided and our gospel is anything but effective. Think of the church as our Lord intended her to be, and look at her as she is—your church, my church, all the churches. It is more than pathetic; it is tragic that we can so blithely thank God for his church and use his gift so feebly. God adds grace to our thanksgiving to make a wise use of his goodness to us and to His Church.

3. Think of what a really sincere attitude of gratitude would mean to our individual lives. If we were truly grateful in love, friendships would stand against storms and torrents. We thank God for our families and act as little dictators within our households and fail to sacrifice the good of our selfish and egotistical souls to the common good and higher ease of the family as a unit. We thank God for so great a salvation in our Lord Jesus Christ but few of us would know the Christ if he walked on Main Street, and many of those among us who would, by chance, recognize him would turn aside from facing him man to man lest he make the demand of complete loyalty to us which he makes through his New Testament. We say we are grateful to God for his promise of eternal life, but we fail to live as though time would pass into timelessness. We would not be so small if we truly believed God's purpose for us passed beyond the boundaries of time and space.

How grateful are we? Are we thankful enough to make our thanksgiving last beyond the remnants of the turkey? Will we remember the day after Thanksgiving to be grateful? Will we walk long after we leave this house as though we had seen God here? How grateful are we?

December 1, 1957 (The First Sunday in Advent)

BEGINNING AT BETHLEHEM

Hymns—Father, in Thy Mysterious Presence Kneeling—The God of Abraham Praise—O Little Town of Bethlehem

Lesson—Micah 5

Text—"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." Micah 5:8

Our God despises not the day of small things, nor the place of little importance. The kingdom of God, what is it like? It is like a grain of mustard seed, which is the least of all the seeds of the earth. The people of the kingdom, who are they? Shepherds and herdsmen, fishermen and carpenters, Peter and Mary and Lazarus and Martha, and James, the Less.

And so with his coming among us. He came in the form of a babe, mighty in its innocence and strong in its weakness. And the time of his coming was heralded by the silent shining of a star and the gentle song of a mother's lullaby. And the place of his coming, too, was typical. Not in the seat of empire nor at the center of religion nor at the dwelling place of wisdom, but at Bethlehem, the darkest of the most

obscure corners of the earth. "O little town of Bethlehem, how still we see thee lie..." God despises not the day of small things; though he shall bring every hill low, yet shall he exalt every valley. Bethlehem is a symbol of the valleys that have been exalted.

1. Beginning at Bethlehem man has learned how God touches life with grace. We think of grace as the prayer we say before we eat (but even here is it passing out of usage.)

Bethlehem taught us that God touches earth and man with a transforming power. Jesus' coming to Bethlehem revealed that no circumstances need be humdrum. This is the trouble with many of us; God touches life, we believe, but we do not believe that God will or can touch our lives. Surely the birth at Bethlehem has told us this much; that God will not fail to use the lowliest of times and the most unexpected places, that he will use our town, that he will touch our lives with his magnificent power.

2. Beginning at Bethlehem man learned that he can walk in harmony with God. God did not suddenly speak to these common folk without their first having learned to speak to him. During the Revolutionary War near a British camp a Highland soldier was caught creeping back to his quarters out of the woods. He was taken before his commanding officer and charged with holding conversation with the enemy. The poor Highlander pleaded that he had gone into the woods to pray by himself. The commanding officer felt no tenderness for the culprit. "Have you been in the habit, sir, of spending hours in private prayer?" he asked sternly. "Yes, sir." "Then down on your knees and pray now," thundered the officer. "You never before had such need for it." Expecting immediate death the soldier knelt and poured out his soul in prayer that was eloquent in its simplicity, one that could have been spoken only by a godly Christian. When he was done, the officer said, "You may go. If you had not often been at drill, you could not have gotten on so well at review."

3. Beginning at Bethlehem we learned to expect the impossible and to look for the unexpected. This did not stop at Bethlehem. It marched on with Christ to Nazareth, a village despised and castigated, of which the motto was "Can any good thing come out of Nazareth?" It walked with Christ to Galilee and touched the simple fishermen so that they became fishers of men. It moved on to Capernaum and to Bethany and to Jerusalem and beyond that in resurrection power to Antioch and Corinth and Ephesus and to Rome itself and it did not stop there, but went striding across the world, to Shanghai and New York to London and to Paris, to high places and to low. It began at Bethlehem but it will go marching on until it has won the world to itself.

Micah's prophecy about Bethlehem was fulfilled. And Micah's greater prophecy will by the same power be fulfilled; "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains... and people shall flow unto it. And many nations shall come and

say, "Come and let us go up to the mountain of the Lord..." Pray for its coming, through him who came, beginning at Bethlehem, and who comes daily.

December 8, 1957 (The Second Sunday in Advent)

A TRINITY OF CHRISTMAS CHARACTERS 1. The Innkeeper

Hymns—O Come, O Come, Emmanuel
—Rejoice, Rejoice, Believers—Thou Didst Leave Thy Throne

Lesson—Isaiah 1:1-20

Text—"... because there was no room for them in the inn." St. Luke 2:7

My name is David Ben Hadad. I come from a good family and have been a man of passing reputation in our village. None of you know me, but most of you have heard my story—or at least one side of it. You are among the people who call themselves Christian, and there is much I credit in the gospel you preach. In the story of your Christ there is a phrase which condemns me. The phrase has not been good for me. You know how that carpenter from Nazareth—Joseph, I think his name was, though his name and his appearance are hazy clouds in my recollection—came to Bethlehem with his wife at the time of the census. If I remember him at all it is because he had his wife with him and few others did. It was mostly men who came to our inn that night, and a rough lot they were. It really was no place for a pregnant woman. But Joseph would not have left her at home at such a time. He was too gently spoken and too tenderly concerned for her welfare to have done that. They came to my inn, and you know only that I turned them away. And you have condemned me.

It may be a feeble defense that I make, but let me have my say about the situation. I probably am to blame for the inconvenience that a rude stable may have caused that baby, though I suspect his memory of it was far shorter than yours.

Let me tell you first about my inn. Bethlehem was a sleepy town, and one might wonder about the wisdom of opening an inn there, but Bethlehem has had her moments of greatness too. Ours is a small town, but it has its place in the world, and there are some in the village—shepherds and farmers—who are grateful for a place to stop in the evening, away from work and worry and wives. So I have business enough to feed my family.

I have business enough and this once in my life I had more than enough. It was inconvenient,—that census-taking of Caesar's. Many a man traveled many a mile because the law said you must go to the home of your forebears. There are many Jews proud of their descent from David, and so Bethlehem was filled with sons of David, though some of their lineage was difficult to trace. The census brought a crowd to town, and a crowd to my inn and especially to my public room. When Joseph came inquiring for space for himself and his wife—and her about to crowd inn and room and world a little more—I turned him down. Expediency, I suppose you would call it—missing my

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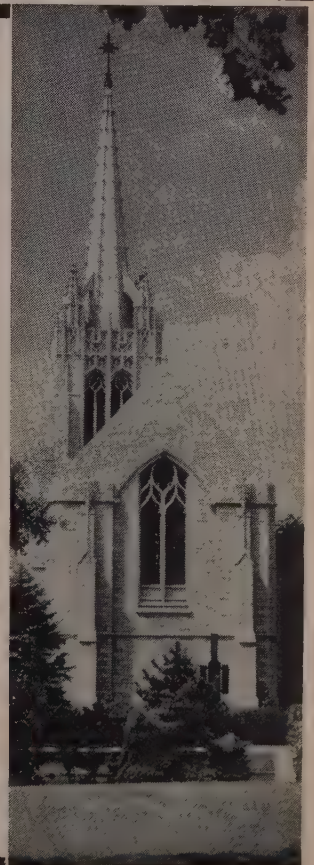
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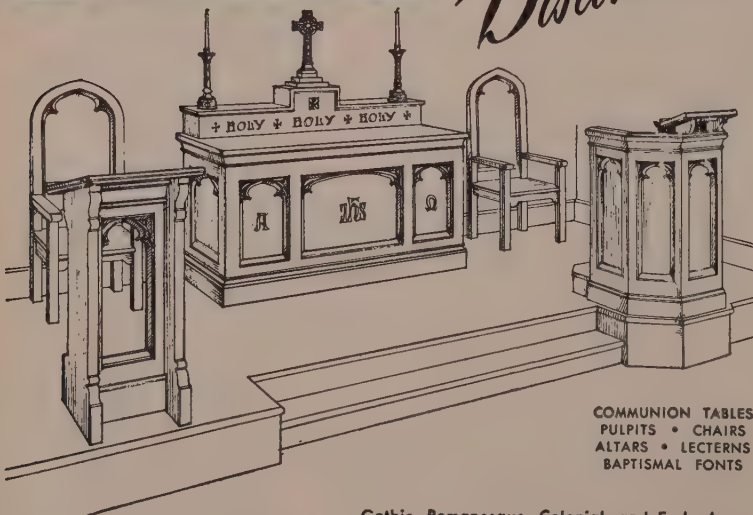
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opportunity. But one has got to make choices in this world. I chose profit, and I missed the prophet. It was a bad joke, and maybe it was a bad choice too, but I made it.

The trouble is that I did miss my opportunity. There were strange things connected with that birth. Though we are far from the sea I have a lot of old fish wives in my inn of an evening, and the stories they tell. . . . They tell of an angel and a star and of shepherds coming out of the fields that night to kneel and adore him who was born in our stable. They tell of three wise kings who passed through looking for a new and a wiser king who was to be born in Bethlehem, though whether they were three and whether they were kings is a "disputed passage". I do not think so.

I will say this, that if I had known he was coming and if I had known who he was I would have made room for Joseph and his family. That's not much of an excuse. Some among you who call yourselves Christians might take warning from this act of mine. It does seem to be the better part of wisdom to expect him at any time—and to keep your house in order against his coming every day. Be ready! That's a good motto for an innkeeper and for a Christian.

When you read that condemnatory phrase please do remember that we did make room in the stable. It was my wife's idea, but it was my stable. I didn't miss Christmas altogether. I shut my front door in its face, but it came in the back way. You can't close Christmas out of your life altogether, even when you try.

I thank you. I haven't told my story well, but you have listened and listened well.

December 15, 1957 (The Second Sunday in Advent)

A TRINITY OF CHRISTMAS CHARACTERS 2. The Mother

Hymns—Joy to the World—Away in the Manager—Silent Night

Lesson—Isaiah 25

Text—"But Mary hid all these things and pondered them in her heart." St. Luke 2:19

Who can read the musings of a mother's heart? This is the world's richest storehouse of unread secrets. Mary pondered. What mother does not when her first-born comes. Every mother ponders and plans and prays. And Mary more than most, for she knew a divine secret. She felt with great certainty what God wanted her to know. And she never let the vision fade. Over and over in the long years that lay ahead she returned in her thoughts to this storehouse and read again the ponderings of this night. When tragedy struck and pain came she was made happy with the truth that at his birth angels adored him.

1. There is a message here for all parents. Isn't it easy for us to forget our account with God? "Life must be made easy for our children," we say. "They must have all the advantages." Then we proceed to rob them of the chief advantage—that of

a God-centered faith which will not make life easy for them, but will make it bearable with a mighty strength.

We pay our debt to social convention. This and that the child must do because the child wants to. The whole conduct of the child's life is a thing of shreds and patches. Like Christmas itself all of life becomes a game for amusing our children, of delighting them with things and entertaining them with trifles.

Mary's ponderings warn us that we are in danger of failing our children unless we ponder on the wonder of life, and teach our children to ponder. Our children look happy and we cannot believe that we have failed them. Take a second look at them in their blue-jeaned, leather-jacketed, sweat-shirted toughness and wonder—what have we given them in the way of hope and of direction and of faith?

2. Mary thought about the favor of the Lord which came upon her. There could be no higher happiness among women than to be singled out to be the mother of Jesus.

Yet, by the ordinary reckonings of the world, what kind of favor was it that Mary received? She had come on that wearying journey to this small town. Here in Bethlehem the pains of childbirth, that heavy lot of women, came upon her. No glory was around her then, not even the tenderness of mercy. But self-pity is not part of the picture we have of this maiden.

There wasn't much of promise for her. There was the return to Nazareth and years of poverty there. Her baby would grow up into the man who must go out into a life which would be one of increasing danger. Humble people loved him, and some followed him with an amazing loyalty, but many other people, and they the more powerful ones would regard him with increasing hatred. The day at last would come when he would be taken by the priests and rulers of his own nation, accused before the Roman governor, led to a hilltop amidst a jeering crowd and there hung upon a cross. That was the career which would follow the glory of this night. And was that the favor of the Lord?

3. The eternal note of sadness is in Mary's musings. Religious reverence looking at her has seen in Mary the symbol of our suffering and the loneliness of a soul face to face with God. But that is the favor of the Lord that was upon her so that in all her pain and all her sadness this "lady of sorrows" was to know that she was not alone, but he was with her of whom she was highly favored.

The sword of affliction to a human heart may sometimes be a disaster; but by strange paradox the wound it makes may so enlarge that heart with sympathy that others in their need will turn to it for comfort.

When we remember the joy of Christmas let us not forget the price that was paid for it, the sorrowing of this mother which represents the sorrowing of all the earth, and the sacrifice of God in the inexpressible gift of Jesus Christ, his Son, and the way of grief and of sorrow which he had to walk in order to turn the promise of Christmas into the fulfillment of Easter. We cannot have religion with-

out tears. We cannot have the cradle without the cross. Ponder these things in your heart!

December 22, 1957 (Christmas Sunday) A TRINITY OF CHRISTMAS CHARACTERS 3. The Babe

Hymns—Hark, the Herald Angels Sing—
It Came Upon the Midnight Clear—
While Shepherds Watched Their Flocks

Lesson—St. Luke 2:1-20

Text—"For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." St. Luke 2:11

"What child is this?" That is the Christmas question we must put to our faith this day. For that the miraculous birth took place there is no doubting. The shining of the star we take for granted, and the song of the angels as accepted fact. What was the message he brought with him, this burning babe of Bethlehem?

1. We greet him, the highest and best of the sons of the morning, the light that shines into our darkness and gives life to our frail wandering on this earth. He is the king. There were times to come when these words would seem fantastic. Over the cross of Jesus they would write in three languages, "This is the King of the Jews" but that writing was done in cruel jesting. Pilate would listen with a cold contempt to the suggestion that Jesus of Nazareth was a king.

Yet king he was, and king he is. We suspect that his kingdom is an easy one, but Albert Schweitzer has written, "He destroyed the world into which he was born. . . He leads to battle against our thought a host of dead ideas, a ghostly army upon which death has no power, and himself destroys again the truth and goodness which his spirit creates in us, so that it cannot rule the world." This is a royal babe.

2. This babe is our spokesman to God; he is our Great High Priest. He is our redeemer because his love for us pleads love to God. We are inheritors of a sure punishment and a rightful death. We are apostate sons, deserving to be thrown out. And he has come to rescue us. Let us not forget what state we would be in if Christmas had not come. It is no easily given present we have here, which can be taken with a word of thanks and then forgotten. What babe is this? This is a priestly babe, on fire for our redemption.

"Alas," quote He, "but newly born in fiery heats I fry,
Yet none approach to warm their hearts or feel my fire but I!

"My faultless breast the furnace is;
the fuel, wounding thorns;
Love is the fire and sighs the smoke;
the ashes, shame and scorns;
The fuel Justice layeth on, and Mercy blows the coal,
The metal in this furnace wrought are men's defiled souls;
For which as now on fire I am to work them for their good,
So will I melt into a bath, to wash them in my blood."

3. This is a babe who speaks to men for God. He speaks of God's concern. He comes daily walking with our need, walking towards his goal of peace for us. He is our prophet of God's uniting power. The angels remind us of this: "Behold I bring you good tidings of great joy which shall be to *all* people."

To whom was this child born? Not to Joseph and Mary alone, but "unto you is born this day . . . a Saviour which is Christ the Lord." What babe is this? This is the prophetic babe, opening roads that were closed to us and finding goals that were lost.

But we have not said it all yet. What child is this? This is none other than God's son; this is no less than God himself. Immanuel is his title, God with us. This is the heart of our gospel; this is the power of our church; this is the salvation of our souls, that God came to earth in order that we may find a way to heaven. What babe is this? This is God.

Yea, through life, death, through sorrow and through sinning
He shall suffice me, for He hath sufficed;
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.

December 29, 1957 (Old Year Sunday) TIME AND TIME AGAIN

Hymns—Angels, High and Lowly—O
Thou in all Thy Might So Far—He Who
Would Valiant Be

Lesson—St. John 7:1-9

Text—"Then Jesus said unto them, My time is not yet come; but your time is always ready." St. John 7:6

God runs his world on scheduled time. He has a time for everything. There was a day for the creation of each form of life and the days were crowned with the making of man. And "when the fullness of time had come" God sent forth his only begotten son to seek and to save the lost. The gospel of John tells us that he came into his own house and his own people did not receive him. We could wish that he had waited till our own age to come forth. The world seems ever so much more in need of him now than it was in Herod's day. The Roman roads were good but the modern means of communication are better for the spreading of a message. The Greek language was a powerful tool for the writing of a gospel, but the English language seems to us even stronger. Jesus, though, was right when he said, "My time is not yet come", not in the days of earthly flesh nor in ours has the world been fully ready to receive his message and yield to his commands. "My time is not yet come," the Lord of life said, "but your time is always ready."

It is not time that counts but the use of time. There are as a matter of fact two kinds of time. I shall call them "time" and "time again". "Time" is the flow of days and weeks and months and years over which we have no control. This kind of time is marked by the steadily decreasing

agility of our bodies. This kind of time is a sorrow and a delusion to us. It increases disappointment among us. Hope turns to hopelessness and dreams are shattered by it.

But for the Christian there is "time again", the time of the second chance. "Your time is always ready",—this from the Potentate of Time.

Time brings us sin and sinning. There is the inherited treasury of the sins of the race. We are still paying debts incurred long before most of us were born or before any of us were at an age of responsibility. There are the costs of our own sins. The thoughtless and hasty acts of our youth are apt still to mar the last day of our lives. But time again—time renewed in Christ—brings us forgiveness and wholeness. God in Christ stands ever ready to forgive and to forget. In him there is time and again, the hand of blessing for cursing, the larger room of love, the open air of forgiveness, all this for the stultifying and choking atmosphere of our sinning.

In time we have disappointment. But in time again we have the chance for things which neither moth or rust shall corrupt; nor a thief break through to steal them from us. "Your time is always ready", not for the things of the flesh, but for the things of the spirit. The chance of the world fades with time, but God's second chance is always open to us.

We must close with a warning. Even within God's time there can be too much delay. God is ever ready to receive us but the word of warning is that we must turn to him. God's house is always open but we must come home to it. "Your time is always ready", but so is your compartment on a Pullman sleeper, only you must be there when the train gets underway. There comes in the passage of time a day when we are no longer able to capture the saving grace of "time again". There comes a moment when our hearts are so used to turning away from God that they will not return to him. There is a time which is acceptable for each of us. "Your time is always ready". Behold now is the accepted time; this is the day of salvation."

Make this, the last Lord's day of the year, a time of renewal and dedication for yourself. Turn to God in the silence of your heart for relief from the weight of time and for the renewal of time again. "Your time is always ready." Make this your time.

January 5, 1958 (Universal Week of Prayer)

THE UTMOST PINNACLE

Hymns—Lord of the Worlds Above—O One with God the Father—Prayer is the Soul's Sincere Desire

Lesson—Ephesians 6:1-19

Text—"Praying always with all prayer and supplication in the Spirit; and watching thereunto with all perseverance and supplication for all saints." Ephesians 6:18

The highest expression of Christian faith is in the life of prayer. Albert Belden calls it "the utmost pinnacle". The way of Christianity is a broad way of heavy traffic

and easy access between man's life on earth and the life of the spirit in God our Father. God comes to us in many ways. He shows his might and power in the majesty and beauty of the world around us. He shows his love and concern in the little events of our lives. God comes to us by many means of revelation.

But Christianity is not a one-way street. We also can rise to God in prayer. In revelation God comes to us; by prayer we turn to God. The ever-present assurance of our life in God through prayer is what makes it the utmost pinnacle.

Certain questions will not be put out of our minds. We live in a day when we feel that it is good to ask questions. We want to know what. We want to know who. We want to know when.

1. What do we have a right to pray for? If God governs all of our lives is there any request that we can make without being completely presumptuous? There are certainly times when we ought to go to God with nothing on our minds but adoration and thanksgiving for his love. There are some of us who need to be warned about asking too much of God.

Most of us need to be reminded that we ask too little of him. We are commanded to bring our supplications to God by our Lord himself. He told us, "If ye ask anything in my name it will be granted." We spend our lives fretting over the things that are not going right, when all we really have to do is to turn to God and say, "This is too much for me, Lord; won't you do it or at least show me how?" It is senseless to throw away the effort on petty requests. Ask God for big things, not for little. Ask God for power to learn through suffering, not for an aspirin tablet to ease the pain. There is no use to bother God with easy prayers. God will grant you what you ask him; why not ask him for things that are really worth-while?

2. There are many in our day who "pray with perfumed rhythms of accord and lilting accents full of scented peace." I imagine God is more happy to hear prayers that gird the supplicant for warfare. This is how we are asked to pray—"with all supplications in the spirit."

3. We are shown quite clearly for whom we ought to pray. "With all perseverance and supplication for all Saints", wrote Paul. There is no limit here. For all saints.

This is the utmost pinnacle, right prayer, prayer in the name of Christ through the leading of the spirit for all the saints, and no more is required except that we watch thereto with all perseverance for he will answer who has led us to pray.

January 12, 1958

THE TASTE OF AN EGG

Hymns—All Hail the Power of Jesus' Name—O Saviour, Precious Saviour—Take my Life

Lesson—Job 6

Text—"Can that which is unsavory be eaten without salt? or is there any taste in the white of an egg?" Job 6:6

Life can be deadly dull! Like the white of an egg our days can be flavorless. There

is nothing pleasant about a salt-free diet. Everything tastes the same, and nothing tastes. The person whose doctor has prescribed this bill of fare knows what Job was talking about when he said, "Can that which is unsavory be eaten without salt and is there any taste in the white of an egg?" There is none, but when we add salt, it is as though a light were turned on in a dark room. Salt added to food is not essential to life, but is essential for the enjoyment of life.

Life too can be as grey-dull as the taste of the white of an egg. But fortunately there are some elements of life which if added to our days give them a sparkle and a sheen.

1. There is the salt of enthusiasm. You can live life without enthusiasm, but you might as well be dead. Without enthusiasm trials and temptations soon overwhelm you. Hope—enthusiastic hope—is absolutely essential for life. An interest in what is going on around one, a willingness to take part in life, and not merely to sit on the sidelines and cheer some other participants on—these are signs of enthusiasm, and they are the salt that flavors life.

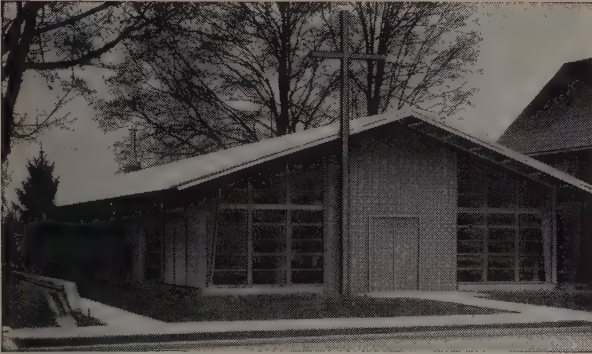
2. There is the salt of conviction. This is the element which gives meaning and purpose to life. We are what we believe, and our lives reflect our faith. With this salt fear vanishes from our lives, for we know what we believe. We can say with the Psalmist: "None can make me afraid," and with saintly Henry Lawrence, the soldier of Christ who fell at Lucknow, "I have always walked in the quiet, and I walk so still." Without the flavor of conviction in our lives we will be like boats tossed without sails on a stormy sea, blasted to and fro by every wind of doctrine.

3. There is the salt of courage. This is often all we need to keep us going, but we need it.

Where do we get it, this salt? Our faith tells us that it comes from the Lord of Life. Indeed he has challenged us who claim faith in him, for he has said that it is within us, it is ourselves who are the salt of the earth. Think of the hope that lies in this fact. There is no despair of numbers, for a pinch of salt is effective out of all proportion to its size. This is the burden we bear, that to the tasteless, colorless, unendurable monotony of life we may, by the grace of our Lord, add a pinch of salt, so that to this insipid white of an egg may be added the tang and flavor and life which makes all the difference. We have the salt through him, and by him we are the salt.

But there is a warning. Weigh it as well! The Christian is in this danger; that he either redeems the world or the world robs him of his Christianity. Moody is said to have written in a Bible which he gave as a gift, "This Book will keep you from your sins or your sins will keep you from this book."

Life is your egg, endure it without salt or relish it with the salt of enthusiasm, conviction and of courage. Then you will have become the salt which gives flavor to this world and to it the hope of the world to come.



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January 19, 1958

WHO CONTROLS YOUR LIFE?

Hymns—The Spacious Firmament on High—Come, Christians, Join to Sing—God of the Prophets

Lesson—St. John 10:10-20

Text—" . . . I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself . . ." St. John 10:17, 18

Words have a way with the hearts of man. One of the words which stirs our age to action is "Freedom". This is a banner which has moved man out to march with the music, to scale the heights of spiritual and political Everests, to course over seas and cross continents on a daring quest for fulfillment and for hope. The day before ours was not the least bit uncertain that freedom was every man's hope. But our day is beginning to turn skeptical about the achievement of that dream, about the reality of that hope. "There is no freedom," men around us are saying. We are lost in a wilderness where the voice of a strong guide is needed and where any strong voice is seized at as a means of finding our way out. We are creatures who need control. If the limitations of our abilities do not hamper us, the strong abilities of others will. We are sheep and the blind followers of the man who talks loudest and longest. If we shake off a Hitler here, a Krushev will arise there. We are not free agents, but the objects of some other's control; this is the feeling that has invaded the thought, the literature and the psychology of our day.

That 'it ain't necessarily so' is the distinctive teaching of the church. She remembers that her lord suffered as a victim of persecution, that he felt the stab of death because he insisted on defying the dynasty of his day. Wrong has been forever on the throne; while truth has had to be content with the scaffold. The lamb of God was slain from the foundation of the world; death is the end for all heroes.

But, "I lay down my life", Christ said, and in this act the world would claim only defeat. But he went on to say, "I lay down my life that I might take it again, no man taketh it from me, but I lay it down of myself." This is the secret of our freedom.

1. There are only two controls for the Christian. There is an imminent control. For in a large sense we are our own masters. When it comes down to basic decisions, propaganda is not persuasive. We are free of the control of the other man. We spend our lives as we see fit. We stand for that in which we believe. When the chips are down no man can take our lives from us, but we lay them down of ourselves. We are not as easily bought as it might on the surface appear. We will not be led beyond a certain point. We are the imminent controllers of our own destinies. William Ernest Henley had a point when he wrote, "I am the captain of my soul; I am the master of my fate." No coercion, no torture, no threat will break the will of the truly determined man. We do not always live up to our possibilities, but we can determine what those possibilities are. We are not always true to our faith, but we

do choose our faith.

2. But there is, happily, another control over and beyond our own limited one. There is the final control. We are masters of our own fate up to a point. And beyond that we cannot be mastered by any other except God himself. There is the glory of our freedom in that we are slaves only to the most wise God our Father. There is the needed limit on our license, the limit of love. We are free to do what we will within the providence of God's own will. We are free, even to do what he would not will for us, but then we must be willing not alone to do the deed, but to bear the consequences of it. We are creatures and not creators, and to some this would seriously limit our place in the scheme of things, but let us determine to remember that we are creatures of none other than God himself.

No man owns us, not king or pope or salesman.

Let us stand strong in the might of our God, for he is our only keeper and defence. No man can take our lives from us, for we have the gift of eternal life in Jesus Christ. We do not love our lives unto the death, for even death is in his keeping whose will for us is light and life and love.

January 26, 1958 (Youth Sunday)

MANY ARE CALLED

Hymns—Christ of the Upward Way—O Jesus Thou Art Standing—Take Thou Our Minds O Lord

Lesson—Ephesians 4:1-16

Text—"I therefore . . . beg you to lead a life worthy of the calling to which you have been called." Ephesians 4:1

There is a place for you. We like to suppose sometimes that the only people in the church who are ever called to a task are the preachers. Everyone else just does what he finds at hand to do. But this is wrong. There is not only a job for everyone, but a place for everyone and a hope for everyone, in his job. What Paul wrote applies more to a place than to a job. What he is saying is, "I therefore beg you to lead a life worthy of the estate to which you have been called."

We are called to a task with a purpose and to a place which has been prepared. We make mistakes in our Christian faith. One of the most common is to believe that this place which has been promised and prepared for us is in the heavenly realm only. Jesus did not prepare a heavenly mansion for us and expect that we should do nothing but inherit it. He prepared a place for us here. He has gotten a job ready for us to do now. This is our calling.

Let us consider our call. We are not called out of this world; we are called to jobs within it.

Our calling is a call to see the needs of others. We are to see others, and to see ourselves as having gifts that can help others and see ways of putting our gifts to work for them.

Selfishness has dulled many a conscience. The love of money and the love of self can cripple life and destroy faith. It is not only with our pocketbooks, but certainly it is not without our pocketbooks,

that we obey our divine calling. Consider your calling as attaching you to this life.

Consider your calling as a means of freedom from the cares of this life, too. We are not cut off from life, we are tied into it, but we are not to be tied down by it. That's why there is a church;—to lift us above the earthly bonds of money and the making of money. That's why there is a gospel, to raise us from the concern of making a living into the concern for building a life. There is a warning here that we do not spend our substance too quickly for that which satisfies not.

Consider this call; that you are asked by him—of whom you said, "He is my Lord and my God,"—you are asked by him to be in the world,—actively in—very greatly a part of it, but not to be of the world—not to be tied down by, bound by its expectations, limited by its interests. Consider your calling out of the world.

Consider your calling, finally, as being uniquely yours. There is a place for you, which no one else can fill. There is a job for you to do which no one else can do. There's no one else like you in this whole world. There's no one else who can do what you can do, and do it as well. God's consideration of your call is evident on every side. Now do your part. Consider your call. Consider it well. You have been called. Consider your call, then—answer your call.

February 2, 1958

DON'T YOU CARE?

Hymns—Life of Ages, Richly Poured—O For a Thousand Tongues to Sing—Ye Servants of God, Your Master Proclaim

Lesson—Mark 4:36-41

Text—"And he was in the hinder part of the ship, asleep on a pillow; and they awake him, and say unto him, Master carest thou not that we perish?" St. Mark 4:38

This looks like the most stupid question in the New Testament. In the midst of a storm on the Sea of Galilee when lightnings flashed and their little craft faced almost certain wrecking, the disciples turned to the Lord of life, "Master carest thou not that we perish?" Now we who see with eyes of hindsight call that a stupid question. If our faith has taught us that in Christ is our only refuge from the storm of life, do we not expect that those who knew him should not have seen that too. When the seas beat high and the winds blow strong; when the waters come rushing into the ship so that it is filling and about to sink, is it a foolish question to ask, "Master, don't you care?"

But wait. That this question is far from being stupid can be clearly seen if we watch what we do in a time of crisis. What, when the storm of our life threatens to overwhelm us? What, when the breeze beats too fiercely on our faces? What happens when the job we have to do looms too big before us, or the way we have to go is suddenly filled with dangers and risks that we did not bargain for? What when death and disaster and destruction strike? What is the first question that comes to our mind? "O God, don't you care?"

Panic prayer is a common form of prayer. When the pain gets too intense, when the troubles loom too large, then we cry to God. And we try to send our panic on to him too. "Don't you care if we perish?" we cry. "We're in a desperate situation, headed for disaster. Why don't you come to help us? Are you asleep? Don't you care if we perish?" And in our heart of hearts, where dwells the faith that can carry us through comes the answer. Of course he cares. That's our religion's light. That's the torch we can hold high.

We panic, but he doesn't. Like as a father pitieth his children, so the Lord loves them that fear him. But he is not frightened as we are. Is it because we are terrified that we prepare for war, and do we expect God to prepare for war too in order to share our terror? We are living in a day when the mood of panic is strong in the face of atomic destruction. We do well to be frightened. But we do not do well if we try to communicate our despair to God. Instead of rushing to communicate our panic to him, we ought to allow him to communicate his calm to us.

For when the Lord Christ rose from his rest in the stern of the ship, he rebuked the wind and said to the sea, "Peace! Be still", and there was a great calm.

Here we have a great, but a quiet hope. In the direst trouble, from gnawing worry about tomorrow to the level-eyed look into the face of death, the words "Peace! Be still!" can sound in any life which has

opened to that voice. If Christ is in the ship, there can come a great calm. I have seen it happen over and over again—as any minister has—in many a situation when nothing else helps, the quiet reading of a passage of scripture and a waiting upon God in prayer has brought comfort and hope and assuaging of agony and of heartache. When there is no place else to turn, there is always Christ, placid and undisturbed, as strongly alive as he was in the face of Pilate, and in the midst of the scourging. As he stood when the crown of thorns was pressed upon his brow, and as he fell not under the weight of the cross, so he stands strong and brave and imperturbable still. Nothing can daunt him, nothing defeat. And his presence brings the note of confidence to our days and the spirit of quietness to our fears. Upon his brow sits enthroned majestic sweetness; "the head that once was crowned with thorns is crowned with glory now."

"Don't you care?" There are others who might not. Friends might lose interest. Family can turn against us. Earthly leaders in whom we put our trust might falter and fail us. But he will not. "Don't you care?" Of course he does, and because he cares, we will fear no evil. None at all.

February 9, 1958

WHERE DO THE WEEDS COME FROM?

Hymns—To Thine Eternal Arms, O God
—I Bow my Forehead to the Dust—My

Soul With Expectation Doth

Lesson—St. Matthew 13:24-30

Text—"But while men slept, his enemy came, and sowed tares among the wheat, and went his way." St. Matthew 13:25

Have you ever thought of the mystery of wickedness? We, who believe in a loving and sustaining God, in a victorious and forgiving Christ, in a redeeming and redeemed fellowship in the church, are confronted every day with the fact that life is not a bed of roses deprived of their thorns. There are weeds in our garden.

Maybe we had better correct our thinking at this point with what the New Testament really teaches here and what Christ truly has promised. Perhaps the writer of the letter to the Hebrews can do something to correct our vision. Hear what was written to the Hebrews: "But now we see not all things under his power yet." and so the weeds are there. Or hear what he himself said to his disciples, "Suppose ye that I am come to give peace on the earth? I tell you, Nay, but rather division." And while there is division evil will exist.

There are weeds in our garden then. For a moment let's forget about the question of where they came from and consider when they got there. Our text tells us, "while men slept his enemy came and sowed tares among the wheat and went his way."

A great deal of evil comes to the world while men sleep. It takes men who are on their guard to keep it away. While good

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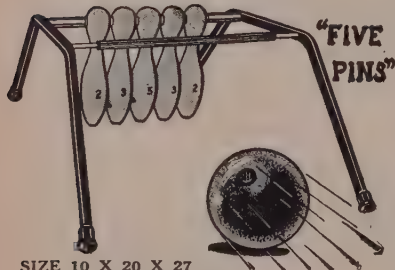
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men sleep evil men are at work tearing down what has been built up, planting dissension where peace should dwell, destroying what has been established. A garden needs a guardian, and if the keeper of the garden will not work in his field, the weeds and the tares will grow up over night and choke out what is good, and destroy what is weak. That is why we have policemen in this land so that while we sleep we may rest secure that an eye is open against evil and a hand is ready to strike down the criminal. But if we are all sleeping, then the enemy will come and sow tares among the wheat and go his way.

"An enemy hath done this." Wickedness is wicked, not a "greenness" which says that when it matures it will be better, —wickedness is wickedness. It is alien; it is a demonism beyond mere human control and power; we cannot cope with this corrupting will. There is warfare; there is battle. Christ draws the line of an inescapable conflict. It is just as when the Philistines stood on a mountain on the one side and Israel stood on a mountain on the other side; and there was a valley between them. A fight is inevitable.

The weeds must be cast out. How do we fight this battle? Our instinct is to pluck up the tares at once. We propose to wipe out the wickedness and perhaps with it even the wicked. We wonder often times at the timidity of the church to deal with evils that are revealed in its midst. We say, "Cast them out; put them down. Stamp the fire out." But Jesus teaches a profound and deep patience here, "Let both grow together until the harvest." Has not the patience of the master proved itself over and over again. What if he had cast out Peter when the big fisherman denied him, or James and John when their mother asked for the chief places in the kingdom. What if the Master of men had said, "They do not understand what I am talking about and so they must go from my company." What if he were to say to us who dispute over hairs and split them, "Have done with it; out with you. I am the Truth and only he who knows me in my fullness is part of me." He did not say that; he never says it, for who is to say until the householder himself comes. If there is to be a purging, he will do it.

It is God's grace and God's grace only which has made us brands snatched from the burning, if indeed, we have escaped the fire. It is the goodness of the householder that will let any of us escape the gathering of the weeds and the binding of them into bundles to be burned. Surely "all have sinned, and come far short of the glory of God." We should be cautious with the evil in others, but first of all we must be ruthless with the evil in ourselves, —since our sight and our understanding are both short, and we must be grateful with the patience of God that does not "liquidate" us without testing nor destroy us without mercy.

February 16, 1958 (The Sunday before Lent)

THE ROAD TO EASTER

Hymns—Crown Him with Many Crowns
—O Thou Whose Feet Have Trod Life's

Hill—God of Compassion, In Mercy Be-friend Us

Lesson—St. Luke 9:51-56

Text—"And it came to pass, when the time was come that (Jesus) should be received up, he steadfastly set his face to go to Jerusalem. St. Luke 9:51

How quickly after Christmas and the preparations for the celebrations of our Lord's coming among us are our hearts and minds required to be made ready for his being delivered up to die! Now our eyes and our steps are set immediately upon the road that leads to Jerusalem and Calvary and to the Easter hope beyond. This is a hard journey. Why travel so far afield? It seems such waste in energy and in effort to go up to Jerusalem and to meet the enemy in his own stronghold where the battle must be met and the price must be paid.

They went, not because they wanted to, but because he wanted to. The time was set for it. It is as though at this one point at least the blueprint of God's plan for man and the world is this much revealed—that he had determined from the very beginning that once the journey was started, it would be seen through to the end, and that the outcome would be played according to his scheduled and necessary determination. "And it came to pass, when the time was come that (Jesus) should be received up, he steadfastly set his face to go to Jerusalem." He moved with certainty perhaps because he knew the road; the Christ of the steadfast face is the foreshadowing of the Christ of the resurrection. He is a hero who is certain of winning at the very outset of the contest.

The road upon which we set our feet this day is a road of preparation. The trials and tribulations and concerns of the journey which the twelve disciples made with our Lord were great indeed. But through the darkness of these days and the uncertainty of their outcome, the fellowship together was made warmer and more meaningful. It was at the beginning of the trip that questions about power and place of prestige were asked. At its end, there was not much concern about which disciple would sit on the right hand and on the left hand of the master when he came into his kingdom. At the first there was some interest as to what it would cost; at the end there was interest only in what the rewards would be. At first they were a disgruntled, tired, rag-tag, bob-tail lot of individuals. At the end, they were strong enough to be together at one time and in one place and to have one spirit upon them. Lent for us is such a journey of preparation.

Lent is a period of spring training for our souls; just as the baseball player must undergo the trials and endure the temptations of the period of arduous exercise and heavy practice before the season starts, so are we made better participants in the game of life (in which the prize is life eternal) by the kind of discipline and spiritual preparation that Lent provides.

Lent is not deceive ourselves. This is also a journey with many disturbing dangers. The road was by no means easy for our Lord and his band. There are many snares to meet us on the way.

The highest help of all during Lent is to sincerely keep your eye on the goal. Don't be misled. Lent does not end at Good Friday with its tragic three hour watching by the cross. Lent ends "at the earliest dawn of day" when the tomb of our Lord was miraculously opened. The road we begin today is a road that leads to Easter. The disciples did not see this at once; we have not always seen it. The journey we are on will be arduous and it will get tangled and it will become dark, but it will not end until it comes to the light of Easter's dawn and the fact of his resurrection.

Let us make the journey as he made it, with a steadfast face and with a steady foot, for this one has gone this way before and he knows the road and will bring us to its end. And it will come to pass that when the time has come that we should be received up, we shall set our faces steadfastly to go to his New Jerusalem, which other eyes have seen descending for us like a bride prepared to meet her husband.

February 23, 1958 (The First Sunday in Lent)

THE NAILS 1. Envy

Hymns—Joyful, Joyful, We Adore Thee—Father, In Thy Mysterious Presence
Kneeling—Jesus, Lover of My Soul

Lesson—St. Matthew 4:1-11

Text—"Love envieth not . . ." I Corinthians 13:4

Out of the city, down streets which had not long before been crowded with people eager to see him, the Roman soldiers drove Jesus to die on a cross the dreadful death of a criminal. To a stark, bare hill they led him and there at a place used for execution they pounded rough iron spikes through his hands and feet and raised him to his death. The nails that pierced his flesh were not the material weapons which the Roman soldiers drove there, but in spiritual actuality they are the sins which men and women have committed and continue to commit against his love and mercy. Our little hasty acts and sharp words—these are the things that killed him then and that crucify him anew in our day. These are the nails—envy and pride and lust and laziness, anger and greed and luxury. These scandalize our God and keep his son from living and ruling in our hearts. During the Sundays of Lent this year, let us look at these nails, the seven deadly sins, and see them for what they are, and find, if we can, the remedy which the all-conquering Lord has brought to put them down, to tear them out of our hearts.

The first of these is envy. Envy is a sin that exists only among men. No bird, however drab his plumage is envious of another bird; and though we are strongly jealous of one another we are not envious of God. Not even those who are conscious of God's triumphant march in contemporary events, while their own armies hang fire—not even Nasser or Krushchev is jealous of God.

To be envious you have to consider yourself to be somebody, and usually somebody deprived of his rights. "Why

should he get that raise or that promotion," the envious man says of his fellow worker, "when I lay better claim to it?" Envy strikes out of nowhere and it pricks and barbs and is not satisfied until it has hurt someone. Like a bee it stings.

See how envy murdered God's own son. We have the classic representatives of envy right here,—the scribes, the pharisees, the somebodies of Jesus day. And we can name the names of two most notorious, the public enemies numbers one and two of their day, Caiaphas, and Annas; the high priest and his son-in-law. We can walk into their hearts, for they are very much like ours; we know the pass word. The pharisees were the guardians of the public morals, the watch and ward society of their day. God had called them to direct and spread and follow the highest ethical standards. But then came this interloper, Jesus of Nazareth. He said that he had come from God, that, indeed, he was God's own son, and, what was worse, the people were beginning to believe him. He had won and held their hearts in thrall. They thronged to him and listened to him with spellbound ears and followed him with ardor and devotion. And the pharisees did not like this.

If this didn't cause envy, then nothing ever would.

This is the nature of envy! It is a sickness, a sickness unto death.

But we have a cure. In the life and death and resurrection of our divine Lord we have the only workable and completely reliable remedy for envy. The process is not any longer inevitable. It does not need to work like a cancer which cannot be cured. There is a solution for our discontent. And this solution is the contentment which comes from patient endurance of life through faith in Christ.

Love envieth not. We cannot set up rulers or measuring cups as standards of our comparative excellence. God cares and God gives all that is necessary and more—"good measure, pressed down, shaken together, running over."

But the fact is that that is not the way in which God calls us to walk. It may be our task to fight. When the Israelites returned to Jerusalem after their exile in Babylon they had to rebuild their wall, and they could not do it in safety unless they also set a guard against their enemies. So in Nehemiah we read, "half of them built the wall, while half of them kept the city." The builders could not afford to get jealous of the guards, nor the guards of the builders for both were needed. God needs each of us where we are and as we are.

We must go our way, fully certain that hope's last word for us has not yet been spoken; that faith's last blow has not been struck; that love's last victory has not yet been won, but in the confident assurance that it will be. As he lives in our hearts "more and more" envy will not reside there, for he is love incarnate and "love envieth not".

March 2, 1958 (The Second Sunday in Lent)

THE NAILS 2. Pride

Hymns—Faith of our Fathers—My God,

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Accept My Heart this Day—In Heavenly Love Abiding

Lesson—St. Matthew 15:21-28

Text—"For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think." Romans 12:3

Were you there when they crucified my Lord? Were you there when they crowned him with the thorns? Were you there when they pierced him through the side? "Sometimes it causes me to tremble, tremble, tremble," for we were there when they crucified our Lord. This is the one drama of history in which we all took part and in our day we are still having our part. For this is not something "they" did. It is an act we have part in; we forge the nails that wound his flesh, and with blows of anger we hammer them home.

One of the sins which crucify Jesus, one of the nails, is pride. This one looks harmless enough, for it is like a new nail, glittering with its chrome brightness and shining with its freshness, but it is a weapon and its barbs unto death.

Pride has a way of turning in on itself. It is insular. It has eyes which are centered on its own being. It loves to parade before a mirror, not to see its faults in order to correct them, but to admire its own perfections. It has concern only for its own needs. It never thinks of the other person. It lulls itself into a false self-sufficiency and withdraws from the rest of the world. It is of course easier to see sin in others than it is to see it in ourselves. Our Lord said something about the ease with which we spot the mote which is in our neighbor's eye and fail to find the beam which is in our own. Pride looks inward and forgets that it lives in a world with other people.

Pride has a fine skill for building fences. It enjoys dividing the world into classes and groups and social levels. It has a narrow, confining way of thinking. In order to break down the bad feeling that exists between races and groups in our country it is only necessary to rid ourselves of damaging pride. "For I say through the grace given unto me to every man that is among you, not to think of himself more highly than he ought to think . . ." There is a value which each of us has in the eyes of God our father, a high value, a tremendous worth, but it is no higher than the value which he places upon all the rest of his children, each one of whom is our brother or sister. Christ died for me, and this ought to make my heart thrill with pride in my God and his love for me; Christ died for all, and this ought to make me aware that my love for him is only as strong as my love for them.

But there is hope. Christ healed the blind, and he can cure the nearsightedness of pride, too. Christ taught the crippled to walk, and he can open our clenched fists. Christ brought Lazarus to life and he can give fullness and abundance of life to those who narrow their landscape and limit their scope.

Christ's answer to the gnawing ravages of pride which threaten to eat the heart out of each of us is humility. "He that

humbleth himself shall be exalted." To the women who were willing to eat even the crumbs which fell from his table, he gave the riches and fullness of grace in his kingdom, but to those whose pride prevents their accepting his authority and power there are none. Of course this is much easier said than done. It is not hard to talk about humility—and there is a kind of humility that grows out of a perversity of pride. But there is practicality in this act. The humble man gives himself constantly in service. His hands open to go to work, and his eyes look up and see the fields which are white unto the harvest which he himself can reap.

March 9, 1958 (The Third Sunday in Lent)

THE NAILS 3. Greed

Hymns—He Leadeth Me—I Bind My Heart This Tide—Make Me a Captive, Lord

Lesson—St. Matthew 20:17-28

Text—"The enemies of the Cross of Christ . . . whose God is their belly . . ." Phillipians 3:18, 19

One of the most striking features of the New Testament is its peace and contentment. Here was a group of ordinary people, who lived in all the ordinary tensions and stresses of life, who had added to them, suddenly, with the unexpectedness of a lightning flash the light of public attention which they did not seek, but which their faith would not let them shirk. Around these early Christians raged bitter storms of persecution and hatred, and on them came the whiplash of reviling and the scourge of mockery. One by one they were seized by the whirlwind of passion and thrown to their brutal deaths. Our religion was born in a stormy age, a passionate day, but like bedrock these men and women remained unmoved, unbent and unshaken. Our gospel did not arise, as some philosophies have done, from a feather bed to yawn its way sleepily through the earth, attracting only the lazy and the well-to-do. Christianity got down off a cross, came stalking out of arenas and emerged from the fire of persecution with the smell of flame still on it, challenging only those who would pay the price to accept it.

Greed is an ugly enemy and our Lord warned us against her. "Do not be anxious," he said. Anxiety is a perfect wastrel of our minds and our spirits. We toss on restless beds concerned with tomorrow's work and worries, when the best way to cope with them is to relax completely and to gain strength to deal with them. We do not have to know what we will get out of life; we do have to know what direction our course is to be charted. We must plan and hope and dream but once the goals are set, once the purpose is known, then we must be satisfied and not waste further effort on resetting them. Our highest faith is that God is here to help and to bring victory.

The greedy treats God as if He did not exist anywhere outside of his own needs. Nations have been guilty of this folly too. Not one people under the sun has ever

succeeded who made it the aim of their life to bring all other peoples to their knees. Wagner said it for us in his operas based on the legend of the ring; "A state founded on violence and terror and falsehood is doomed; . . . the greatest leader, the very high gods themselves are not immune to the dread penalties of those who transgress the moral law . . . only invincible weapons of truth and love can cleanse mankind of its evil and make possible a better world."

Ambition is not sinful, though anxiety is. Isn't it interesting that most of the things in this world are so constituted that unless they are put to work, they rot. Silk perishes if it is allowed to stay stored in a drawer; muscles atrophy if they are not used. Minds decay when they are no longer active. To have a bag of seeds is to have nothing until they are planted and worked and made to mature and to produce fruit.

We cannot get away from the compelling job we have of making things better where we are. We are creators from our birth, and only when our hands are at work making something or our minds at work conceiving something are we happy. Until somewhere it can stand shoulder to shoulder with the Master in his gnarled and knotted task of shaping a world to his taste, the soul is as hopeless as Noah's dove who could find no rest for her feet, but flew unhappily back to beat her wings against the wooden shutters of the ark. Create—make—build. These are our orders.

The greedy will not have it so. Things must be done for them. The world was made to fill their bellies. And they are never filled, never satisfied, never happy. They close their eyes, fast shut to problems and concerns, open only to the bright and alluring attractions of life. The greedy man is greedy only for himself. He does not care what anyone else has, or if anyone else has anything, just so there is enough for him. Only there is never enough.

There's the world—hungry, never satisfied, restless; there is God's will for it. "The time is out of joint" . . . "Come, let us together."

March 16, 1958 (The Fourth Sunday in Lent)

THE NAILS 4. Anger

Hymns—Begin, My Tongue, Some Heavenly Theme—Unto the Hills Around Do I Lift Up—O Jesus, I have Promised

Lesson—St. Matthew 18:15-22

Text—"Let all . . . anger . . . be put away from you, with all malice." Ephesians 4:31

What is sin? Greed, passion, anger, pride—these are only outward signs of an inner disturbance. It is not what we do but what we are that is sinful. It is not our words that hurt so much as the tone of our voices. It is not our motions that so wound so much as the attitudes behind them. Anger is like a symptom of physical disease. It is the irritating expression of organic difficulties which must eventually burst into the open and we are stabbed awake with pain, or threatened with the

loss of an eye or a limb. A doctor does not treat a headache; he treats the underlying cause of the headache. He does not treat a cough without treating the cold which causes it. So when we come to think about anger, we think immediately about the ugly deeds it has done in the world—the broken homes, the spilled blood, the shattered lives. We think about the nations which send armies out against each other wasting youth and strength because of anger. But we do not cure the wars, or the murders, or the shattered homes or the broken lives without hitting at the root cause, without remembering the words of Paul, "Let all . . . anger . . . with all malice be put away from you."

The trouble is that we do not recognize the evil of anger in its first stages. We accept without thinking about them the spiritual fruits of anger and malice.

There are two kinds of anger. There is the outward devastation of anger, the hot temper, the thrown book, the ugly word; and there is the inner, quiet, kind of bitterness that gnaws and bites and rankles the soul. Each of these must be torn from our hearts by its roots, just as weeds must be yanked from a garden and tossed, worthless, aside.

Our Lord got angry. When the money changers bought and sold in God's house, he did not go his way, meek and mild. He lifted his strong arm and clenched his big carpenter's fist and threw them out. It's right to be angry. It's wrong to sit idly by and let evil have its innings thinking that God will overturn it in his good time and in his own way. His way may clearly be to use you as his instrument. When something is wrong and clearly wrong the man who sits silently waiting for someone else to speak out against it is in danger of hellfire, and he has fed the flames with his idleness.

A civilized community relies not on the orderly keeping of its public property nor only on the physical health of its people. But it does depend on the strength of individual character and the friendly interchange of personalities and ideas. We worry these days about who will drop the first H-bomb and where, thinking that this will destroy our lives. But that is not what dooms our civilization, actually. Listen to Scripture: "Be not afraid of them that kill the body and after that have no more that they can do. But I will warn you whom ye shall fear; Fear him, which after he hath killed hath power to cast into hell . . . yea, fear him."

This is the result when anger gets a hold on us,—first we destroy our own soul, then the fire spreads and we burn out the spirits of those around us, hampering their free expression and dragging their shining banners in the dust. And it will not end—until it has destroyed everything.

What is the weapon against anger? Jesus is our example here. He knew the sting of anger's barb. He felt the clawing hatred of the multitude who rose against him in wrathful disobedience. He knew the malice of those who came against him with swords and staves. How did he meet it? Strangely enough not with more anger, or retaliation. He could have let his own anger flame out and if it were his will legions of angels would come and put



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down the rabble with might and power. He met it with strength, the awful calm strength of quietly standing for the truth against its noisy falsehood. He opposed it with the flaming power of righteousness. He became anger's victim for a time, but by submitting to it, he defeated it, and by defeating it showed how weak it is to overcome him and to hold him in thrall.

March 23, 1958 (The Fifth Sunday in Lent)

THE NAILS 5. Lust

Hymns—Beneath the Cross of Jesus—Cross of Jesus, Cross of Sorrow—When I Survey the Wondrous Cross

Lesson—St. John 6:27-35

Text—"For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father but of the world." I John 2:16

That, of course, is the precise trouble. Lust is altogether too much a part of the world. When we are most disarmed against him does the fiery and dangerous enemy of our soul which we name Lust come suddenly and uninvited out against us. Lust assails the castle of our spirit without ceasing and when we think surely to have warded it off in such a way that it will not come again, it rises up with new vigor and unsuspected life and makes new attack.

We shall change gears and try a new way of dealing with this sin, different from the others we have looked at in this Lenten season. For there is not much need to display a detailed consideration of the nature and characteristic of this devil. We know him all too well. Our generation has been held in his grasp more obviously than many an age preceding ours, and we have rebelled against what appeared to us to be an all too strict denial of the flesh and its desires on the part of our parents and grandparents, and by that rebellion we have been driven to pursue without any qualms or scruples the golden fancy of our instincts and desires. Today is a time of realism, reflected in our fiction, our drama, our music and it is our feeling that we ought to enter on the quest for liberty and throw over all restrictions and satisfy our whims and ambitions without thought of result nor concern for any other than ourselves.

But what can we do? How do we cope with the things of the flesh sanely and with any hope of making headway at all?

Let's remind ourselves, for one thing, of something that is rather too obvious. That is simply that it is God who has made us and that he in his wisdom never considered the body and its needs as being innately evil.

We cannot find security as the eagles do, soaring high over the treacherous earth and the dangerous sea, nor swimming through the depth of the ocean, nor stalking with might and frightful force through the jungle. We cannot win our freedom as men by following the license of nature, but by submitting our powers—which are many—to the will and might of God—which is most and highest and best of all. Our safety is with God and with the soul

that trusts and obeys him. Our bodies are not evil things, black and ugly which we are asked by God to pinch and prod and poke under control. They are in Saint Paul's apt phrase, "the temple of the Holy Ghost," and like any temple they must be kept clean and pure and fit palaces for the deity who dwells within.

This is our dream, to make our lives more nearly like that which we follow, and to do it not by any power we have but by the power he alone can give us. There was one who sinned and was caught in the act and was brought by certain hypocritical pharisees to him for judgment. What saved her? The fact that she went home to live out her days a marked woman as surely as if her skin had been singed with the scarlet letter A? I should not think this would be pleasant in prospect or in truth. What did save her? The fact that she had escaped the stoning that by all of Moses' law was her rightful and just punishment? Not that alone. And certainly the sins of hypocrisy and pride which the Lord of life discerned as marring marks on the hearts and spirits of her haughty accusers was not her salvation? What saved her? Simply that deep concern and abiding love of the Master. The touch of a hand raised her from the dust. She had been an outcast, an untouchable, but God's son lifted her to her feet to live again. And this same love is our salvation. He cares. Though we have sinned and fallen victims many times to the lust of the eyes and the lust of the flesh and the pride of life, yet there is one who lifts us from the dust and sets us on our feet and points the way. "Go," he says, "go and sin no more."

March 30, 1958—Palm Sunday

THE NAILS 6. Sloth

Hymns—All Glory, Laud, and Honor—When His Salvation Bringing—Ride On! Ride on in Majesty

Lesson—St. John 12:1-16

Text—"And we desire . . . that ye be not slothful, but followers of them who through faith and patience inherit the promises." Hebrews 6:12

A sloth is an animal not native to our country which spends its entire life hanging upside down on a tree, feeding on whatever happens to come its way. It cannot stand alone but slouches on its stomach if unsupported. It symbolizes all that we think of when we imagine a lazy man who will not work but who expects everything to be handed to him without obligation or price. This ugly animal is a symbol of what can happen to the human soul when it becomes too deeply entrenched in the sin which the church calls sloth, but which modern man knows as laziness. The soul of man, like the muscles of this animal, atrophies and becomes useless and without strength unless it is put to work.

Laziness takes many forms and assumes strange disguises, but they are all alike in that they result in the same end. They kill by carelessness; they wound by indifference; they shatter by absence of concern. Not many of us need to be afraid of working ourselves to death, though there is

some danger here, of course. We are apt to kill our own souls with kindness, to weaken our spirits by not demanding enough of them.

Indifference is probably the worst form sloth can take. This is a killing attitude of unconcern. It is coldly crass, frigidly aloof. And sooner or later, it kills, not, of course because it wants to. It just hasn't enough energy to do otherwise. The indifferent man by far would sooner sit comfortably at home and see evil done than to rise up on his feet and help to put it down.

"Anything would be better," said Billy Graham in New York City recently, "anything would be better than indifference." Indifference is the haughty priest or proud Levite who was in a hurry to get to Jerusalem for some gala affair at the temple, and did not want to stoop or to get his hands dirtied by the situation, and so without concern or thinking passed quietly by on the other side when a fellow human was beaten and robbed and left only half alive on the highway.

We cannot fight the wrongs of the world by this attitude.

Such lethargic acceptance of Christ killed him in the days of his flesh and it will continue to slay him in ours. The Lord is not alive in the hearts of men and women who accept him with no zeal. The name of Christ is no mere label to be applied without responsibility or obligation to any who would take it. One does not automatically become one of his by some verbal acknowledgement of the fact. It takes work, real work, to proclaim the gospel and to live by it.

Be not slothful. This is the admonition always of the first Christians to those who came immediately after them, and it is apt to be a necessary warning to any second generation Christian who has in part inherited the glory and the crown for which others had to labor and to die. It was true in our nation, and is still a present and real danger. Freedom cost blood and sweat and tears and on it was staked the lives, the fortunes and the sacred honor of a whole generation of men; each generation has had to renew its pledge, but not by assuming that freedom was a goal once won and forever held. We must keep alert and vigilant and alive to those in our day who would attack and destroy this precious heritage. We dare not be slothful about the things of our nation.

Be not slothful, but followers of them who through faith and patience inherit the promises. That's how they become true for us—through faith and patience. You can be unhappily slothful not only by a cruel indifference, but by a too hasty acceptance of Christ. We claim his Lordship entirely with our mouths and think that enough, while we hold out whole areas of our lives as being none of his business. We grab at any straw to help us in the weariness, the fever and the fret, but we must be careful that we do not grasp too hastily. For Christ will not be Lord and let us stay at ease in Zion. We will be up and making changes in our world, in our fellow men and in ourselves until they are made not perfect but more perfect, not having achieved the goal but having come a step or two closer to it.

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Circle No. 32 on card insert

April 6, 1958 (Easter Sunday)

WHERE IS HE?

Hymns—Jesus Christ is Risen To-day—
On Wings of Living Light—The Day of
Resurrection

Lesson—St. John 20:1-10

Text—"He is not here; but is risen; remember how he spake unto you when he was yet in Galilee." St. Luke 24:6

Of all the emotions which are connected with Easter, fear is one which to us seems farthest away. We think of this day as a time of triumph. Light, joy, peace, wonder—these are the things we feel and sense about it. We see it as the culmination of all our hopes, the acme of our faith, the proof of our love and of God's love for

us. But on the first Easter, it was not so. Those who were first at the empty tomb were neither overcome with joy nor made firm in faith. They were afraid.

Easter dawned slowly in their hearts. The light penetrated only long after the day was over and the whole tremendous event was viewed from the perspective of time and of experience. On this morning in Joseph's lovely garden as they stood before the empty tomb, Peter and John and the Marys were afraid. They did not know what had happened, or how it had happened. They asked only one question, "Where is he?"

It's a question we might ask too on this Easter day. We say that we believe in the resurrection. We ought to have an answer to the skeptic who demands, "You say he is alive; well, where is he?" If Christ is

risen from the grave, where are the evidences of his continuing life? Where is he?

There is no tomb, no monument. For the very essence of our faith is that he is not among the dead. "Why seek ye the living among the dead; he is not here; he is risen." No grave could hold him captive.

But where is he? He is alive among the people for whom he came and to whom he ministered. We find him walking the earth in the strangest garb and at the most peculiar places.

Where is he, the risen, living Christ? He is out among the people. It was on the road to Emmaus that the first disciples found him on that first Easter day. He is still on the road, constantly on the move, marching with the people. Some religions hide their gods, and allow only the elect to see them. Our God will not stay hidden. If we try to shut him in by laws and formulas, and rites and ceremonies, he will break out to walk the earth. If the grave could not hold him, how dare we think that we can keep him captive? He came to the world, to seek and to save that which was lost, and he will be in the world until he finds his own and is found of them.

Where is he? He is right here, right now. Without him this day has no meaning, except a fool's meaning. With Christ alive and at work in the world, this is Easter Sunday. Without him it is only another day. Life is like that too. With him it is meaningful and proud and full of promise. Without him it is inchoate and chaotic and worthy to be dragged in the dust. The resurrection means that from now on life can be steady and valorous, however put upon or sorely tried or kicked up by misfortune. No wise men lives as if living were all a holiday. Sensible people have nothing to do with the half-witted gaiety that splashes about in the shallows until one day it steps off a hidden ledge and plunges in over its head and knows nothing at all about swimming. Inevitably we get into the deep places and need desperately to be steadied against the facts. The resurrection does just that.

It is the life jacket that buoys us up when we face the angry waves and wild winds. Where is he? He is here when we need him, and in him we can do all things, through his strengthening might and living power.

April 13, 1958

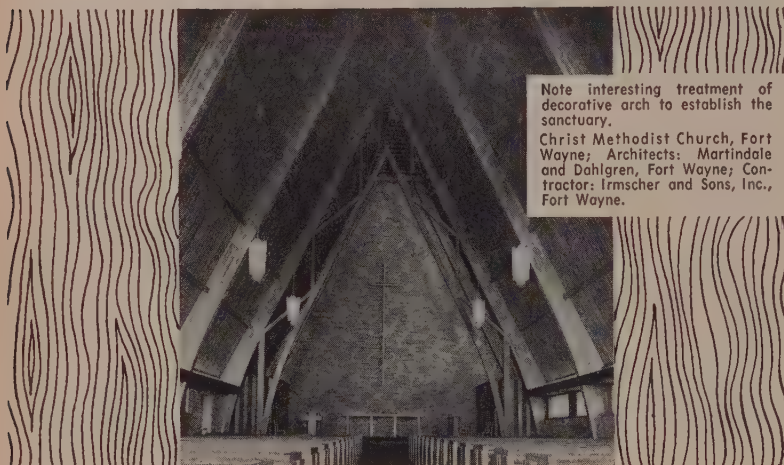
THE QUIET MIRACLE

Hymns—Fairest Lord Jesus—Blessing and Honor and Glory and Power—Look, Ye Saints! The Sight is Glorious

Lesson—St. John 20:19-31

Text—Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." St. John 20:29

Easter was a tremendous miracle. Nothing as exciting as this has ever taken place on the earth. The rolling away of the stone, the breaking of the seal placed by Pilate and the ineffectiveness of the Roman guard against the truth of Christ's bursting forth into life again are spectacular



Note interesting treatment of decorative arch to establish the sanctuary.

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Circle No. 33 on card insert

lar. God's mighty hand is in this thing. The power of the spirit was certainly upon it. It is a message so spectacular in its concept, so mighty in its meaning that song and poetry, story and sermon cannot exhaust it. This is the mighty word of the church; that Jesus Christ rose from the dead and in his rising conquered sin and death and time and the grave for each of us. This majestic miracle is the miracle of Christianity. It is the spring board of our hope; the harvest of our faith; the fruit of our love.

But today I want us to think together about the sequel to this spectacle. Let us turn our attention to another miracle, a quiet miracle, but one so essential to our believing that even the bursting of the tomb, and the shedding of the bonds of death will have no meaning for us unless it take place.

Christ himself has told us that there is a bigger faith even than Easter's. Jesus said to Thomas, "Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed."

There is the faith that can dispense with tangible proofs and visible evidence, that believes heroically even where there is no obvious and immediate confirmation, building unafraid and confident on God's naked word. And this is the quiet miracle that for each of us it does happen sooner or later, that the faith we have mouthed and have mumbled reaches its roots down into our hearts, and though we have not seen him, we believe and with that belief comes our own private Easter and the chains of doubt, the fetters of fear, the tremendous weight of the world are broken and we are free.

And how can we have it, this quiet miracle? Keep two things in mind. First of all, Thomas did not find Christ. Christ found him. Thomas could have rushed out into the wild city of Jerusalem looking in every nook and cranny for his risen master, but it would have been a wasted search. He would not have found him on the streets or in the taverns or in the markets or in the temple or in the palaces of government and he would have come back home exhausted and fearful and more doubting than ever. He waited where he was and Christ came to him. There is a hint of something for us here. We must wait until Christ comes to us.

The other thing is that once he came Thomas did not set himself up as one who must be interviewed and visited. He was in the purest sense of the word, an apostle—as were all those who were eyewitnesses. He was sent out with a message. The living Christ loosed Thomas for his own service. Easter dawned in Thomas's heart and Thomas lived in that Easter light from then on. So it must be with all true believers. We do not come to Easter only occasionally. We live in it always or we do not live in it at all.

April 20, 1958

ON GROWING UP IN THE LORD

Hymns—Saviour, Blessed Saviour—O
Could I Speak the Matchless Worth—O
Word of God Incarnate

Lesson—St. John 10:1-10

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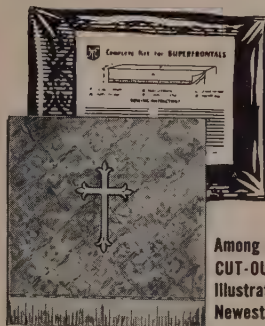
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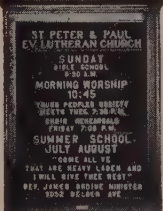
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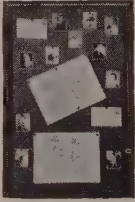
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Text—"I am the door; by me if any man enter in he shall be saved, and shall go in and out, and find pasture." St. John 10:9

Some religions are made for those who must be cabined, cribbed and confined. There are personalities who cannot take freedom. But Christianity assumes that those who follow its way will be men and women who are responsible and responsive.

It begins not by building fences, but by opening doors. This is the first sign of maturity; that a man can be trusted with freedom.

The Bible is always handing us responsibilities. The gift of peace is not handed to the man of faith on a silver charger, without cost or work on his part. It is written in the Psalms that a man must "seek peace and pursue it." If a man sits in his place and keeps silent, how can he pursue peace? One of the ancient rabbis wrote in the Midrash, "Let him leave his place and roam about and pursue peace."

It is so with all of the gifts of the spirit. They are not meant for people who sit still and wait for them.

It is a requirement of our maturity in the Lord that while we go in and out to find pasture we do not consume all the grass ourselves. But we have got to be careful that we do not let our concern for the welfare of others move over into snatching from them the responsibility of maturing themselves. We must in the truest sense of the phrase "work out our own salvation with fear and trembling." We must not think that we can create a formula that will win liberty and freedom for our neighbor, and then force it down his throat without giving him the opportunity to accept or to reject it for himself. A very wise teacher has said, "Take care of your own soul, and another man's body, not of your body and another man's soul."

But what for the man who is not full grown? What for the man who knows his own lack of maturity, his own need for improvement? Is there no hope? Of course there is—for the way that opens up before us is Christ. While our religion is a religion of maturity it is a religion won for us by one with a mind. "Let the mind which was in Christ Jesus be in you."

And what opens the door? His grace and love; his control and mastery.

There is an incident early in Napoleon's life when he entered the Directory which shows what I mean. He had not yet had the opportunity to exhibit his full and evil power; but as he entered, all eyes were turned critically upon him; he uttered no word, he gave no sign, but one of the leaders whispered to his neighbor: "I think we have found our master."

April 27, 1958

HOW TO PLANT SEEDS

Hymns—Break Thou the Bread of Life—
Art Thou Weary, Heavy Laden—Jesus
Calls Us O'er the Tumult

Lesson—St. Luke 8:4-15

Text—"And when a great crowd came together and people from town after town

came to him, Jesus said in a parable, A sower went out to sow his seed . . ." St. Luke 8:4, 5

This is the task of the church told in its simplest terms. It's amazing how many members of the church do not know what its job is.

We had better return to the perspective which Christ has set and see its task as he set it forth in simple terms but with profound depths. Jesus said in a parable, "A sower went out to sow his seed . . ." This is the church's task—to sow seed.

The four kinds of soil about which he talks rather closely fit the kind of response he got in the hearts and minds of his hearers. He knew the stony soil of the hard minds of the scribes and pharisees, in which no new ideas could take root and grow, no varying from tradition stood an iota of a chance to survive. He knew too the shallow and unstable enthusiasm of the crowd, where his gospel would have a ready reception and take hasty root, but because there is no depth to the soil, it would not hold but would pass out when their vacillating minds moved on to some new enthusiasm. And he knew the lives too which were like the thorny ground, overgrown and crowded with the many interests and too many causes, where the more insistent weeds of the world would soon push out the seed of the gospel and let it take only weak root, if it took root at all. And we rejoice to know that for him in his day some seed fell into good soil, and grew and yielded a hundred fold.

The parable tells the story of his life and it points the road which the church ought always follow. If you know anything about planting seed at all, you know that its harvest depends as much upon the soil in which it is planted as on any other single factor. The sun will shine on good and evil ground equally; the rain will fall on just and unjust soil in equal measure, but only the good soil will yield a true harvest.

When you plant seed, expect to gain a harvest. You will not always, as the church does not always win its point but persists in the sowing. Some will fall on good soil.

In this we gain heart and have hope—that some seed will fall on good soil. Those who are good soil for this gospel seed are those who hear the word, accept it and who bear fruit. But good hearing is the first requirement, "He who has ears to hear, let him, hear." And this reminds us of the things that block good hearing. You cannot hear what another is saying if you are listening only to the inward voice which looks at every object in life to find how to turn it into personal use and sees every person as an object to be exploited. If you are shouting in your own ear the word, "I, I, I" you will not hear when the Master calls, "You, you, you . . ." He that hath ears to hear, let him hear.

May 4, 1958

INVITATION TO A BURDEN

Hymns—O Worship the King—Lead Us,
Heavenly Father—Rejoice, Ye Pure in Heart

Lesson—St. Matthew 11:20-30

Church Management: July 1957

Text—"Take my yoke upon you and learn of me . . . for my yoke is easy and my burden is light." St. Matthew 1:29, 30

Here is Christ's great invitation. There are some who have sadly missed the music of this call of Christ's. They have thought it was the soothing sound of a cradle song they heard. This is no mere lullaby. The accents here are those of a battle cry. It is true that in their sound they are like a benediction, the cathedral bell that calls man to his pilgrimage and to his warfare. Most of us mistake the benediction of the minister as being only the final note of the service of worship. May I remind you that it is rather the first note of your setting out from the church to face life with its hardships and its toils. This is an invitation to those who are burdened to take a new burden on themselves.

Here is a plea, stronger than communism's, that all the workers of the world should unite. The burden in the forefront of Christ's mind of course is that of pharasaic and scribal religion. But we cannot limit the application. It was true that the children of the Hebrews in Jesus' day were under a heavy penalty and load. What a blessedness is in that little word *all*. For the scope of this challenge is to the sad in heart and all who bend beneath the load of time.

This is the kind of rest Jesus promises here,—not the kind that quits and fights no more, but the kind that in refreshment and confidence fights on, for it sees victory in sight. It is not a rest without conditions, and the conditions are plain. Mark them. "Come," that is the first. We must get to Christ. "Take my yoke" that is the second. We must submit to Christ. "Learn of me," that is the third. We must obey him and by his grace grow in him, until by that same grace in his glory we may find the rest that remaineth for his saints.

We must take his yoke on us. There is an interesting thing about a yoke, and that is that it is seldom to be worn by a single animal, but it is made to be shared. When Jesus invites us to take his yoke, he is inviting us to share his burden, not to bear a burden alone. What is his yoke? It is first of all the yoke of faith, and note here that this is a shared burden. There is his faith in us, to do his work and to speak his words and to lift his load and to share his power. And there is our faith in him, without which we can do nothing. He believes in us. We must believe in him. Faith is implanted in us by God, and though he quickens it by frequent signs, it is also our act. It is the yoke of obedience. There is his complete obedience to the will of God, even unto death, yea the death of the cross, and there is the requirement of our obedience to him, which must be as complete as theirs who loved not their lives unto the death.

This is Christ's invitation. Do not put your emphasis on the wrong words. Do not think that Christ only talked about the lightness of the burden and the easiness of the yoke. He spoke in no uncertain terms of a burden and of a yoke. If it is light it is because it is shared with him. If it is easy it is because he takes the greatest part of it on himself, but he will not bear it alone. There is a Christian concept which corresponds to the pagan saying

that "The gods help those who help themselves."

May 11, 1958 (Mother's Day)

HANNAH: A FAITHFUL MOTHER

Hymns—Love Divine, All Loves Excelling—O Love that Wilt Not Let Me Go—Dear Lord and Father of Mankind

Lesson—I Samuel 1:1-18

Text—"But Hannah replied, No, sir, I am a sorely tried woman . . ." I Samuel 1:15

In an old Scottish tale we have it that a chieftain of one of the clans stepped into a church one Sunday morning and took his seat near the door. When the minister appealed to the hearers to give themselves to Christ, the chief came forward and, kneeling before the pulpit, lifted up his sword, saying: "Lord Jesus, I surrender." This woman, upon whom we shall think this morning, is one who had learned to surrender all to her God.

Life is a trial, the purpose of which is to produce strong moral and spiritual qualities, with a view to their complete unfolding and crowning in the life to come. There are minor trials and there are major trials. The little tests qualify us for the greater trials to come. If in these you have been strong and courageous and hopeful then you have reason to expect that you will stand firm when the great trials come to you. But if in the time of the smaller testings you have been shaken and troubled and frightened, then how will you do in the swelling of the Jordan, when the deep waters of desolate despair flow upon you?

Hannah faced her trials nobly; she bore her burdens bravely; she was well-equipped to cross the rivers over which life led her.

In the first place, Hannah faced her trials through prayer. When the cruel taunts of Penninah forced her to feel sorry for herself, she turned for help and comfort from the only source from which it could come; she turned to God in prayer. "The laurel wreath that circles the name of Hannah," wrote Margaret Sangster, "belongs to her because she prevailed in prayer."

Then, too, Hannah got through her time of testing because she could sing. With a song on the lips, what can go wrong? With a hymn of praise on the mouth the heart knows that everything will turn out all right. How often in the Bible do we find women singing!

Hannah does not confine her joy to herself. Is this not always the way when we are happy? As soon as we hear good news we look around for someone with whom to share it. When the best things happen we try to shout them from the housetops, to broadcast them across the world. Hannah knew that because God had done great things for her, because he had rescued her from her time of trial and of testing, he would do great things for the nation and for the world. The word "Messiah" appears for the first time in scriptures in this song of Hannah's: "The Lord's judgment shall cover the wide world; to add power to his kind, to heighten the strength of his anointed one."

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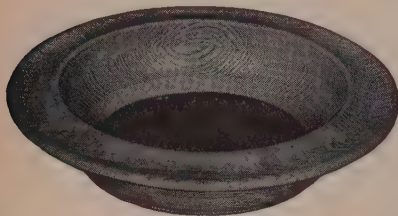
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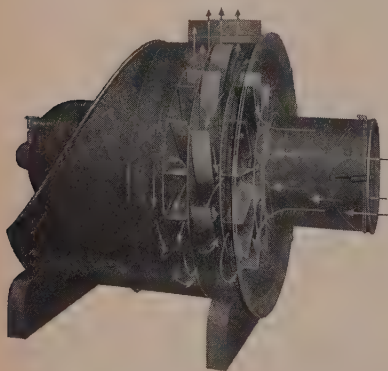
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Hannah has learned a great lesson about the religious life. It asks for the unselfish sharing of joy; it is necessary to "rejoice with those who do rejoice," a far harder thing than to "weep with those who weep".

In Hannah's story then we learn that when we are sorely tried God calls us to prayer, to seek from him the counsel that he can give; that this prayer will blossom into song, and from that ardent prayer grows full joy and that joy and faith need only surrender, complete and full.

May 18, 1958 (Baccalaureate or Graduation Sunday)

A CITY WITH BARS AND GATES

Hymns—Jesus, the Very Thought of Thee—I Could Not Do Without Thee—Ask Ye What Great Thing I Know?

Lesson—I Samuel 23:1-12

Text—"And Saul said, God hath delivered (David) into my hand; for he is shut in, by entering into a town that hath bars and gates." I Samuel 23:7

David was being hunted. He had learned the necessity of sneaking down dark valleys under the black shroud of night to avoid capture and death. Saul was on the hunt. He would have murdered this young upstart if he could have laid hands on him. His crown sat too precariously on his proud head for him to take any chances and when rumor had it that David was to be his successor by virtue of the clear will of God and his anointing by Samuel, Saul saw blood-red and with angered hand sought to put an end to the boy shepherd. David was looking for security. He found it by fleeing the borders of Palestine and by laying siege on the Philistine city of Keilah and taking it over with his accomplices and shutting the gates and barring them fast. He thought he was safe. But Saul recognized the futility in false security. He laughed, I am sure, when he said what is reported in our text—he laughed with a secret glee over the impossibility of finding safety in material things, for they had failed to give him what he had looked for in life.

What David had forgotten was the obvious fact that he was as much a prisoner within the walls and gates of that foreign city as Saul was an exile outside it. As a matter of fact his desire to be free, to roam the hills and walk the fields of his native land, would finally drive him to the gates in despair.

Let me warn you first about the city of Moloch, the town that is governed by attention to material values only and nothing else. This is a city where entrance is made on the conditions of income and prestige. This is the town of things. Our Lord warned us against it more than once in the years of his ministry. "A man's life consisteth not in the abundance of things he possesseth." "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on." This is a plea for simplicity in things. Hear the words, the rich American words of Henry David Thoreau from his cottage beside Walden Pond: "simplicity, simplicity, simplicity . . . I say let your affairs be as two or three, and not a

hundred or a thousand; instead of a million count half a dozen." Make life simple. Don't hamper your young, free spirits by becoming slaves to things. Evil will not pursue you if you give in to this hunger for material things to touch and hold close to yourself; it won't have to.

This is your warning. Now let me give you some practical advice as to how to avoid the snares and discomforts of these trapping cities with bars shut fast and gates closed tight. Make the decision now not to give over your life to any force but the highest. Make it early. Cling to it all your life. Hold fast the gift of your freedom. Strive to know all it promises you. Dare to believe it can triumph over every enemy.

How to do it? How to do any hard thing? The late Bishop Mould has told how once during the first world war, at the close of a variety entertainment given in London for the men going to the front, a young officer rose at his colonel's request to express the men's thanks. He did so in genial words of charm and humor. Then, suddenly, as if in after thought and in a different tone, he added, "We are soon crossing to France and to the trenches, and very possibly, of course, to death. Will any of our friends here tell us how to die?" There was a long, strained silence. No one knew what to say. But then the answer came. One of the singers made her way forward to the front of the stage and began to sing the great aria from the *Elijah*, "O Rest in the Lord." There were few dry eyes when the song was done.

May 25, 1958 (Pentecost)

SPEAKING OF THE SPIRIT

Hymns—Come Holy Spirit, Heavenly Dove—Spirit of God, Descend upon my Heart—Spirit of the Living God

Lesson—Acts 2:1-13

Text—"The communion of the Holy Ghost be with you all." II Corinthians 13:14

The communion of the Holy Ghost! The fellowship of the Spirit! Here is a phrase that leads straight to the core and center of the Christian experience.

The first thing that we need to get quite clear when we speak of the Spirit is that this great conception means two things, not one. For there is no such thing as fellowship of believers among themselves aside from the fellowship of their separate souls with God; and there is no fellowship with God which does not produce as its first and highest result a living fellowship with men.

It was an amazing thing, that early fellowship—and it meant everything to those who shared it. When they met temptation out in the world, the fellowship was an unseen reinforcing host. Not that those early Christians were always talking about this thing. It never occurred to them to make speeches about it. They never attempted to organize it in a semi-professional way, saying, "Come now, it is our duty as Christians to be brotherly; let us start a meeting or a movement to promote brotherhood; we'll get a brochure

printed up and mailed out and have a preacher in and a song-leader and make this a big affair." That would have struck them as terribly trivial and foolish. Their fellowship was this—that they were sharing together the very life of Jesus.

Every member of the early fellowship knew himself to be a herald. He knew that was the condition on which his own place in the company depended. I wonder if we have fully realized that the very life of the church today depends on each member of it being (in the language of the electrician) a Christ-conductor?

But now we must walk a step further together. We said at the beginning that the Spirit demanded two kinds of fellowships from us and so we turn now to the second kind. Behind the church and its glorious and rich fellowship together there burns and glows a direct individual communion with God, a personal experience of the Holy Spirit; in other words there is a Pentecost for each of us.

I don't suppose the thing can be described very well except through its results. Let us look at what happened to the men and women in Pentecost's upper room. Then we shall see what can happen to us at this spot on this morning in God's hands. For one thing, they were waiting for something to happen. They were expecting something. Christ had said, "Wait in Jerusalem and I will send my comforter to you." If we don't think anything will happen to us in God's hands, nothing will. If we don't eagerly anticipate some change we will go on in our old ruts, and our old ways and get through our days somehow without energy or verve or the warm glow of satisfaction that we so yearn for. God will come through to us—but only if we don't block the channels. He'll reach our hearts through prayer—except that we've got to pray once in a while. He'll teach us his will through the scriptures, only not if they are left lying on some bookshelf to gather dust or used as a repository for life's mementoes.

And these men and women were in the upper room where they were ordered to be by their soul's captain when the Holy Spirit came. Something could happen to you, here, today or next Sunday or the Sunday beyond that will not happen if you are at home or on the highway or on the golf course. Life may seem a shade brighter and friends a bit warmer and your job a little more worth-while on Monday morning because you took time out on the day the Lord had made to praise his name with fellow Christians in his house.

When life is at loose ends and all snarled up, let the Spirit of God rest upon you and purpose will come to you and meaning and the necessary drive to move forward. "May the Communion of the Holy Ghost be with you all."

June 1, 1958 (Trinity Sunday)

THE THREEFOLD CORD

Hymns—Holy, Holy, Holy—Ancient of Days—Glory be to God the Father

Lesson—I Thessalonians 1:1-10

Text—"Remembering without ceasing your work of faith, and labor of love and

patience of hope in our Lord Jesus Christ . . ." I Thessalonians 1:3

The author of the Book of Ecclesiastes has written, "a threefold cord is not quickly broken." God has bound our hearts to him with just such a cord. We are made prisoner by his love in Jesus Christ, by his creative power as father of the universe, by the fellowship and grace of his Holy Spirit. It is one of the secrets of the doctrine of the trinity that it expresses for us weak men the inexpressible fact that God is both powerful creator and loving guide. The angels and archangels sing "Holy, Holy, Holy," before his throne. Yet he is definitely involved in our daily living, and interested in every opportunity and adventure we have. "Behold I show you a mystery," the mystery of a God who is all-powerful and all-loving at the same time.

The doctrine of the trinity is a threefold cord which binds our hearts to the beating heart of God, and it is a cord which extends out into the world binding men heart to heart in a co-operative effort to see his work done and to do his will. So that the work of God's faithful people is a threefold work as it is described by the apostle Paul, a "work of faith and labor of love and patience of hope in our Lord Jesus Christ . . ." It is to this second trinity that I would direct our attention this morning. For it is an expression of the trinity that is God in our lives and at our daily work. God makes himself known to us in the experiences of our days and in the beating rhythm of our lives.

The Christian life has the seal of the trinity upon it because it is, first of all, a work of faith.

This kind of faith comes to us for the most part not as a result of intellectual deduction or through argument and debates but in the thick of everyday experience. Robert MacCracken tells of a shepherd who told him that he came to realize the presence of God while walking over the hills and that he prayed himself through the troubles of his life.

If it is to bear the stamp of God's presence upon it, however, it must also be a labor of love. We believe in a God who came to walk our way and to experience our life.

And finally, if we are to live Christian lives, lives worthy of the threefold God whom we worship, we must live lives that are stamped with the patience of hope. The Holy Spirit is persistent. He never gives up. He keeps at us until we wish him gone, but he persists until we break down and let him have his way with us. He has infinite patience, unending understanding. He brings us home again and again when we have strayed from the path of righteousness and will not have done with us until we make his will our will, and own his way ours.

These are the ties that bind us to him. There is the work of faith that quickens us to believe in the God who is father and creator of us all. There is the labor of love that breathes on us the consoling assurance that Jesus came for our hearts and won them to himself on the cross. There is the patience of hope that assures

us that the Holy Spirit will keep after us until we give in to his demands and stop demanding things for ourselves.

Lay hold on this threefold cord this day. For a threefold cord is not easily broken.

June 8, 1958 (Children's Day)

A SERMON FROM CLAY POTS

Hymns—Forward Be Our Watchword—Saviour Teach Me Day by Day—Saviour Like a Shepherd

Lesson—Romans 12

Text—"But we have this treasure in earthen vessels that the excellency of the power may be of God and not of us." II Corinthians 4:7

"What good am I?" I suppose everyone has asked himself that question at one time or another. There is so much that has to be done in this world to make it right and according to God's purpose and we seem so badly equipped to do the job. God has need of each of us. Our Sunday school teachers keep telling us that. But we seem so sadly unable to do it, so weak, so little. We would preach, if we could, but our voices are so small that no one could hear us. We would give all we have, but our pennies are so tiny when we think of the cost of spreading the gospel across the world. "What good am I?"—we ask when we face the task steady and see it whole. How can we who are so small and so untaught but so anxious to help—how can we help?

I think Saint Paul who lived a long time ago and wrote many letters to the first churches can help us find part of the answer. He was such a tiny man, and though he traveled many miles by camel and on foot and by sail boat, he was never able to get into many corners of the world and when he came to a large city he was able to see such a small part of the population and to speak to so few people. He was aware of how little his shot was and how big the target was for which he aimed.

He looked around him and saw in every home in which he stayed and indeed in every synagogue in which he preached that one of the most valuable items were little clay pots which could be bought in the market place at the cheapest prices possible. They were not very pretty things, just plain, undecorated clay pots. "Earthen vessels" the Bible calls them. They were worth only a few pennies; if they were broken they could be easily replaced. They were not very big, most of them, and took up very little space. They weren't worth very much, but they became extremely valuable, not for themselves, but for what was put inside them. They very often held important treasures; all the grain from which the mother of the house would make her bread and cakes was stored in these plain clay pots. Women used them to hold their cosmetics and perfume. Men used them to hold the materials with which they worked. Spices, and salt and dyes and jewelry and money could be put in these pots. Then, if they were broken and the perfume spilled or if they were stolen, the owners would consider that a great deal had been lost. The

clay pot was not worth much in itself, but it became valuable for what it held.

We are like these clay pots. We are small. We are insignificant. We are inexperienced. We are untalented. But this does not make us any less valuable for the Kingdom of God or any less worthy in the eyes of God. We are earthen vessels, but God has given each of us the same treasure of the gospel, to use as a guide for our living and to tell to others as a light for their salvation.

Some of us are handicapped; we have some ailment that won't let us work as fully or as energetically as we might like to. This ought not to stop us. Remember the clay pots. They often cracked under the strains of the oriental sun. They were cheaply made and had many weaknesses. But no Jewish housewife would ever throw out a clay pot just because it cracked a little; she might change its job, thus accepting its limitations, but she would still find a helpful task for it to do. God uses his earthen vessels in the same way. Many of the most valuable servants of the most high God have had physical handicaps.

There is a final lesson we can learn from these clay pots. That is that when their job was done, when they were truly no longer useful they could be taken back to the potter from whom they had come. There they would be smashed to pieces and melted down and the materials used to make stronger, perhaps more beautiful and ornamental, vessels. Our bodies are earthen vessels, and like all things of the earth, they wear out and become useless. But we have this treasure in earthen vessels—that though they are destroyed, they can live again in higher service and nobler action and new life.

June 15, 1958

A TASTE OF PIETY

Hymns—This is my Father's World—O Love of God Most Full—The King of Love My Shepherd Is

Lesson—II Corinthians 4:1-18

Text—"While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal but the things which are not seen are eternal." II Corinthians 4:18

I suppose that every preacher thinks that the age in which he speaks and works is the most disturbing day in the history of the church and the time most in need of the saving grace of God's spoken word, and, doubtless, he feels his time to be the most unheeding and most hard-hearted day of all.

There is something disturbingly unhappy for the preacher who speaks today in America. It is not that he is apt to lose his life for the gospel he preaches—not that he must sacrifice friends and family and fortune for the truth of God's word. The disturbing winds blow from quite the other direction these days. The minister in 20th century America has got to fight not the biting fangs of lions or the fiery brands of persecution. His greatest enemies spring rather from an atmosphere of complete complacency and calm as-

surance that the gospel has been heard and the Christ has been saluted with lip service and that we have had a taste of piety and that surely and of a certainty this is sufficient and enough.

The man who speaks for Christ today is more worried about the outward sham of hypocritical faith which has taken hold of our nation and of her people than he is about the godless enemies from Russia.

Look at the plays we see on television and at the theatre. The atmosphere of piety is established. We can trace the history of many of the artifacts of Christianity's first days. We can see the story of *The Robe*; we can watch the adventures of the *Silver Chalice*. We can see the beauty and the spectacle and the lavish display of Imperial Rome in *Quo Vadis*. But there is not much challenge to these pictures. Here again there is the lesson that God will protect the just and rescue the faithful and bring woe and fire and punishment on the unjust. As certainly as the cavalry arrives in time to rescue the wagon train from an Indian attack in a Western epic, so does the goodness of God's power come to intervene in the lives of his faithful in these ecclesiastical horse operas.

Look at our national tendency to give lip service publicly and politically to religion and religious ideas. We have recently moved the motto that has long been on our coins, "In God we trust" to our postage stamps as well. We have included the phrase "One Nation under God" in our pledge of allegiance to the flag. The Congress of the United States has dedicated a private room for meditation and prayer in the capitol building.

It will be because we as a people have been ready to make the risk of standing for the things which are not seen, knowing that these unseen things are the eternal varieties, and that all the semblance and show of faith's trappings will be worth exactly nothing in comparison, for these things which are seen and paraded before men are only temporal and will not last.

What can make this taste of piety a lasting reality? Suffering for it is one way, and many of us will be called upon to give that witness—the red witness for our faith. But sacrifice can come in other ways. It may be a redirecting of our energies and our talents from the enjoyable use of them, the easy spending of them that we might choose to taking the harder and more disciplined way that God's finger points. It may be the selecting of a harder field of service with fewer of the world's rewards in it. Our faith will cost us something if it is to move beyond the area of vague and airy nothing—move into concrete and hard reality.

Service is one of its goals. There is little question of how or what form this service will take. That is for God to decide and to make known to us. But we will be asked to live outside ourselves and beyond our families. Our horizons will grow and our vision and our lives will expand.

June 22, 1958

SLAVES, SONS AND HEIRS

Hymns—More Love to Thee O Christ—

Christ of all my Hopes the Ground—Be Thou My Vision

Lesson—Galatians 4:1-10

Text—"So through God you are no longer a slave, but a son, and if a son, then an heir." Galatians 4:7

We aren't certain enough of who we are. We do not know the answer to the question from the Psalms, "What is man, that thou art mindful of him, and the son of man that thou visitest him?" "Who am I?" That's the question we ask, and most of us give the wrong answer.

We like to think that we are slaves. "We are the fools of time and terror," Lord Byron said in his *Manfred*. Our young people have caught this fever of irresponsibility. We are slaves to fortune. It is not our fault that we are alive here and now, so it is not our task to work our way or to earn our keep. Our parents brought us into the world and for the first years of our lives they will see that we are clothed and fed and entertained with toys and trifles. The government has need of us in the areas of security and defense, and so for the next important years, the years when our manhood is forming and our personality is building, it will uniform us and feed us and train us to do the dirty jobs that bring strength in war and security in peace. Our schools, our colleges and our churches will do our thinking for us and help us when we need jobs and protection and comfort.

We are slaves of fortune, we say, and we are slaves of fear. Fear limits our horizons and fosters more fear. We will not launch out into the deep, but are satisfied with trawling near the shore. The threat of danger and the promise of storm is enough to force our frail craft to keep to shore. Fear hampers our courage and hinders our assumption of duty. And there is the most tragic fear of all that hangs like a pall over everything we do and think and say, the fear of death. It may come any moment and some of us dream that it will come quickly to release us from the uncertainty of life and the frustrations of our loves. We are slaves to this fear and we will not let our lives get too closely linked up with others lest we will not be able to stand the severing of the cord when those we have loved are taken from us. We live our lives always under the agonizing pressure of this dread visitor and are uncomfortable in the company of death. We will not speak of someone as having died. Hospitals will tell you that Mr. Smith has expired, like an overdue loan or a lease on a house.

Some of us want to believe that we are slaves, slaves to time and fortune, slaves to fear and death. But this is simply not the truth of the matter as Christ has given it to us. Saint Paul told the Galatians what their status was in the eyes of God through Christ, and if we are true to our faith and firm in our loyalty to him, it is the truth for us too.

We are sons. Which means we have a son's rights, but more than that it means that we owe a son's allegiance, and duty, to our father. A slave has not much to gain by being good to his master. He will in all probability remain a slave, though he love his master and perform his obli-

gations and duties faithfully. Only rarely is the heart of a master moved to liberate his servants and then, quite often, liberation only leads to more perplexing problems and baffling conditions. For while a slave remained in the household and service of his master all his needs were cared for and all his necessities provided. With a son it is not so; a father goes beyond giving only what he is obligated by legal contacts to give to his son. He pours heaping measures upon him, not because he is bound by law to do it but because he is compelled by love. A son's status is far beyond that of a slave. But a son is immediately compelled by the same kind of love to return more than just measure for the love heaped upon him.

And if we are sons, then we are heirs. Heirs of hope and heirs of eternal life. Man has a gift above all animals. He can look forward to tomorrow. He lives not day by day, but he can plan and dream and hope. We are released from our slavery to time and to death by the hope that is ours in God through Christ, that the gates of new life are set before us and the doors to eternity are open to us. We are not afraid to face death, for we see it as the path to God's presence, as the door to his fuller and richer and stronger and brighter room.

June 29, 1958 (Independence Sunday) A DECLARATION OF DEPENDENCE

Hymns—O Beautiful for Spacious Skies
—God Bless Our Native Land—From
Ocean unto Ocean

Lesson—St. Mark 10:35-52

Text—"... Whosoever will be great among you, shall be your minister and whosoever of you will be the chiefest, let him be the servant of all." St. Mark 10:43, 44

The atmosphere of an age is clearly visible from a look at the books which are popular and read during its times. We catch a glimpse of the adventure and excitement of the days of the first Elizabeth in the pages of Shakespeare's plays, and of its romance and pageantry in the poetry of that day. We see something of the slow, ponderous movement of Victoria's reign in the long, many volumed novels of her day. I suspect when the history of our generation is finally written it will be known as the "how to do it" age. The craze for doing things yourself actually has let loose in the world two diametrically opposed directions of thought.

On the one hand we have learned a new kind of dependence on the expert. We raise our babies according to Dr. Spock and go to Gesell and Ilg and Ames to solve our children's problems. To sell a book these days the author needs only to prefix the words "How to" to his title and the royalties will begin pouring in from the day of publication to doomsday. We can even learn by book *How to Live 365 Days a Year*.

Placed beside this trend in our day is the opposing idea that we do not need the expert's help.

A hundred and eighty-one years ago

this week our nation was founded with the idea that the people of this continent could jolly well begin to do the job of government themselves. They could do it themselves, and they caused to be written down a document which proclaimed this fact to all the world and they took up arms to defend their right to do it.

But right here and now we need a warning. We need a word to tell us that we are not in the last analysis our own experts, that because we have learned how in the physical and natural realm is no reason to assume that we know how in the spiritual and religious realms.

Let us remember the peril of power.

O, it is excellent to have a giant's strength,
But it is tyrannous to use it like a giant,
O but man, proud man! drest in a little brief authority,
Most ignorant of what he's most assured—

His glassy essence; plays such fantastic tricks
Before high heaven as make the angels weep.

Let us in this season of independence, declare our dependence on God for life itself.

When we declare our dependence on God for our life, we become independent of the chaotic fear that tells us life is chance and purposelessness and fatalistic and blind.

Let us declare our dependence finally on the bond that unites us together, the living and Holy Spirit of a living and holy God.

It is the great paradox of our age that while we know how to do so much we do not know why we must do it. When we come to God with this declaration of dependence we admit that we really know how to do nothing for ourselves, but that we know why it must be done for us by God through Christ. It must be done because we are his and he is ours and we are Christ's and Christ is God's.

July 6, 1958

LOST AND FOUND

Hymns—Glory be to God the Father—
'Mid all the Traffic of our Ways—Where
Cross the Crowded Ways of Life

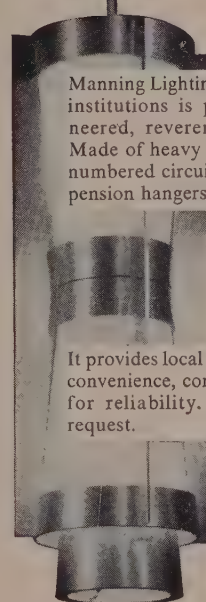
Lesson—St. Matthew 10:25-39

Text—"He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." St. Matthew 10:39

Have you ever been lost? It is, frankly, a disturbingly frustrating experience. It means being cut off from the familiar; there is the sense of being without root or tie or binding connection of any kind with your environment. There is the insatiable longing to be back where you belong, to be among friendly sights and sounds.

It's even worse having the feeling of being lost spiritually. There is the sense of not belonging where you are, of being bogged down in life, of not getting anywhere with your work or with your friends or with your life. There is the sad experi-

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ence of waking up midway in life's journey to the fact that you have spent all your powers and energies for something that does not satisfy, but that turns to dust in the hand or to ashes in the mouth. There is the feeling of having lost your bearings and having frustrated your purposes and not having done what you set out to do, and not being able to get back on the path that leads to peace and purpose.

But we have this strange word from our Lord in which he implies that it is the Christian's job to get lost.

Our Lord is saying something here about making a decision. He always placed a choice before his disciples. "Do not think," he said once, "Do not think I have come into the world to bring peace; I came not to bring peace, but a sword!" He brings the sword of division, setting truth against evil, right against might, beauty against wickedness and ugliness. When Christianity has force at all it has the force to divide the world into warring camps.

Wordsworth laid this indictment on his generation and it stands strong against ours too:

The World is too much with us;
Late and soon,
Getting and spending, we lay
waste our powers;
Little we see in Nature that is
ours;
We have given our hearts away, a
sordid boon!
This sea that bares her bosom to
the moon;
The winds that will be howling at
all hours,
And are up-gathered now like
sleeping flowers;
For this, for everything, we are
out of tune;
It moves us not . . .

Our Lord's warning is stern, "He that findeth his life shall lose it . . ."

But there is a promise, too, "He that loseth his life for my sake shall find it." We are to lose ourselves, I think our Lord meant here, the same way we get lost in a book we love or in a moving piece of music or in a painting that sets our hearts to throbbing faster and our minds to soaring higher. We are to become absorbed in his purposes and in his might and in his grace. We are to become strong servants of his, mighty disciples, courageous followers. We think of the brave in every age and in every clime who were lost in him and who found themselves in higher purpose. We think of Saul breathing out threats and slaughter against the Christians, who let Christ's mighty hand lay hold of him and turn his path to true intent, and make him Paul the prisoner of Christ's love, the bondsman to Christ's spirit, who could say after years of service, only: "It is not I who live, but Christ lives in me."

We think of weak men and women whose names history will not know but whose faces shine in our memories. They were dedicated to God's will and their lives counted for us as truly great. There were those humble teachers who took time to work with us and give us courage in the

midst of trouble. There was that kind pastor whose smile in the face of poverty and trouble was his best sermon and whose kindly deeds were his most eloquent prayer. There are any number of such men and women, angels in the best sense of the word, God's messengers, in our daily life who inspire and guide and make easy our lives simply by being there. They have lost themselves but they have found life in Christ.

July 13, 1958

THE PIN POINT OF PERFECTION

Hymns—When thy Mercies O My God—
O Master Let me Walk with Thee—Peace,
Perfect Peace

Lesson—St. Matthew 6:34-48

Text—"Be ye therefore perfect, even as your Father which is in heaven is perfect. St. Matthew 5:48

If there is anyone still left in the world who thinks that Christianity is an easy religion, I would suggest to him a careful reading of the sermon on the mount. We do not see how far short of the mark we have hit sometimes until we come up close with scrutinizing eye and view the target objectively. We are like novices playing at some game, feeling we have done very well at it, and knowing we have surpassed those in our own company who have played the game with us. But our pride is soon dashed when we read the records made by someone who is really adept at this skill, and see how our small attempt would look like child's play to them.

But we read God's gospel in Christ and we see that that is not it. We have missed the point, and missed it badly, if we continue to think that what God wants of us is a cautious avoidance of these pitfalls and nothing else in life. The startling truth is that Christ does not expect that his men and women will be numbered among those who simply place and show in this race. He expects a winner, and winner every time. His demand upon us is not "Do better than your neighbor," nor is it simply "Do the best you can." No, his demand is harder than that, and higher.

We are like Browning's Caponsacchi who when challenged by the bishop of Arezzo to take holy orders and become a priest, exclaimed . . .

. . . How shall holiest flesh
Engage to keep such vow in-
volute,
How much less mine, I know my-
self too weak,
Unworthy! Choose a worthier,
stronger man.

The bishop let Caponsacchi out by telling him that the first rough, rigid reading of the vow was wrong. That the words did not mean exactly what they said, and that they were not to be taken literally and that there was an easier bearing of them than at first appeared. Not so with us. We will assume that Jesus meant what he said.

Jesus said we must be perfect, period. Not as perfect as we can be, but perfect as God is. Now it seems to me that part of

least of what he was getting at is apparent in the context of this hard saying. Dr. Theodore Finney, director of the University of Pittsburgh's Heinz Chapel Choir, has pointed the way to an understanding of this text for me. He indicated in a lecture to his choir the medieval origin of the dotted half-note in music, which I am sure you know is equal to three whole beats of rhythm. The dot makes the difference. Three in the middle ages was the number of perfection. A half-note was worth only two beats and it left the musical phrase incomplete, unfinished, not whole. But the pin point of ink indicated to the musician that he must play one more beat and it left the piece finished, whole, perfect. What is needed in life most often to lift it to perfection is just a pin point of extra effort, just a dot of decided trying.

This is the way we must be perfect for it is the way God is perfect. It is not a matter of measure for measure, of evil for evil and of good for good. It is just a step beyond—a meting out of good for evil, of love for hatred, of giving for receiving; it is a revolutionizing of the world not by force but by kindness.

We have tried every way to avoid this extra effort. We would rather deal with God on an Old Testament basis. We would rather limit our financial responsibility to the tithe, our church life to the Sabbath, our obedience to the law. But this is not what we are asked by our Lord to do and to give. He will not let us be perfect according to the law, or to our creed or to our ritual. He wants the dot that makes the difference. He demands the pin point of perfection.

July 20, 1958

ON BEING KILLED WITH KINDNESS

Hymns—Come, Thou Fount of Every Blessing—I Heard the Voice of Jesus Say
—There is a Fountain Filled with Blood

Lesson—Ephesians 4:17-32

Text—"And be ye kind one to another." Ephesians 4:32

This is a very dangerous text. It is barbed with a sting which can bring about the whole destruction of the church and the gospel and the efficacy of the Lord himself. It has within it the seeds of its own destruction. We are in danger of killing ourselves and our church with kindness.

Kindness is killing. It kills as effectively as a sudden dash of cold water will kill any idea or effort. We are mistaken if we think that we can substitute kindness for faith.

Christian kindness is not a mere skeleton of an ethic empty and devoid of substance and of life. You catch a glimpse of it in the eyes of every mother rocking a cradle, but only a glimpse. For Christian kindness is not confined in its bearing to ties of parenthood and of family. You hear something of its cost in the cry of "women and children first" as the liner sinks under the feet of men, but it is still only a whisper here, for in actuality it transcends simply the human concern which the strong man even outside of Christ will

have for the weak of the earth. Christian kindness is no vague thing of "airy nothingness" which can be talked about effectively but practiced only rarely. It is as vital and as comforting and as necessary as "a cup of cold water."

We kill each other with what we take to be kindness because we think that our small picture of it is enough. Our Lord never talked about kindness. He talked about love. He rarely spoke of duty. He spoke often of service. He rarely mentioned the church, he spoke always of the kingdom. You see how often it is that we substitute our small conceptions of what he meant for the large requirements which he presented to us. The gospel marches straight onward to the cross. The life of Christ involves the blood-red death on Calvary. We would like to find some path that goes around that ghastly hill. We would like to sit in the comfort of Pilate's palace or the light of Simon's banqueting hall, but the New Testament forces us out to the gloomy night of Gethsamene and the gory Friday at Golgotha.

Kindness is so much easier to practice than love. It's not hard to pretend kindness. We cannot do Christ's work with kindness. We must do it with love, and the man who is in love with Christ will not be content to give his church only pocket change to do his work with.

Kindness kills. You could easily kill the spirit and the soul of your child by treating him kindly. If you are kind to your children you will see that they are warmly clothed and sufficiently fed, but you will give up nothing of your pleasure or your enjoyment for your children. Such treatment kills the relationship between parent and child. You would not dare to be merely kind to your children; you insist on loving them. And only when you are in love with them, will their life be so inextricably tied up with your own life that you will begin to grow less in order that they may grow more, and only so will you really be in love with them.

Kindness is a negative thing. A man is kind who does *not* murder nor steal nor commit adultery. But this is not essentially a man in love with Christ. The man in love with Christ lives abundantly and he lives positively. He says "yes" to life and gives himself to the full. He says "yes" to time and looks forward with hope to tomorrow. He says "yes" to those who need and gives beyond what he is asked to give. He says "yes" to eternity and walks through the gates of new life into the kingdom of God which begins within us but which opens the way to a wideness and a brightness and a strength we do not even dare to dream of.

July 29, 1958

THE REWARDS OF CHRISTIANITY

Hymns—Sweet is Thy Mercy, Lord—God of Pity, God of Grace—Go Labor On

Lesson—St. Luke 18:18-30

Text—"And Jesus said . . . 'Truly I say to you, there is no man that has left house, or wife, or brothers, or parents or children, for the sake of the kingdom of God, who

will not receive manifold more in this time, and in the age to come eternal life.'" St. Luke 18:29, 30.

"What do I get out of it?" This is a question we ask about everything in life.

Now there are some who claim that this is not a legitimate question. You have heard men say of old time that we ought never to ask what we get out of anything, but that rather we must ask, "What can I put into it?" There is a strong suspicion abroad in the church, at least, that the matter of reward is sinful.

I submit to you that the question is legitimate. We have a right to expect rewards in life, and we have a right to expect rewards from our religion.

I remind you of what Jesus of Nazareth said about the price we pay for Christianity and the rewards we can expect. Jesus said: "There is no man that hath left house or parents, or brethren or wife or children for the kingdom's sake who will not receive manifold more in this time and in the world to come everlasting."

The reward looks to be pretty material at first. "You will receive manifold more in this time." This is a good investment; it's going to pay off. But, be careful, the rewards will not come in the form you expect. One of the rewards of our faith is a broadening of our love. It has been written in a contemporary novel that "not many people have ever died of love. But (and what a but!), multitudes have perished and are perishing every hour—and in the oddest places—for the lack of it." The disciple who accepts the faith and who becomes a tracker of Jesus of Nazareth becomes a member of a close and warm fellowship, where there are indeed compensations for all that has been forsaken.

It is one of the hardest lessons of life to learn that when you make a choice, you not only turn your face to go forward in the direction you have chosen, but you automatically turn your back on every other alternative. You cannot have everything. You will give up the frivolity of a life that is careless about hurting others and hurting itself. You will give up the easy conscience that will not hear God's word and does not miss hearing it. You will give up the self-seeking, easy attitude toward life and take on, voluntarily, the attitude that looks at others first, and considers their feelings. But you will have "manifold more in this life." You will have the joy of irreplaceable associations with fellow-believers; you will have the serenity and the calm touch of his constant companionship. You will know a fellowship and loyalty so deep and so warm that you will think of it always as a recompense a hundred times for all that you had to give up for its sake.

Peter was not the last Christian who complained that he had given up a great deal to follow Christ. We're always doing it. Of course we pay for our church membership, and we pay for our participation in the life of the church, and for our part in the life of Christ too. But that isn't the end of the matter. There are rewards too. And they are promised by our Master. They are promised in the highest terms.

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Music

Through

the

Year

Compiled by

Ethel K. Leach

(An index of publishers to which the numbers following the composer refer is found at the end of this listing on page 65).

August 4

Prelude
Anthem
Solo
Postlude

Preludio
Sing Praise
Come Ye Disconsolate
Benedictus

Ferrari (8)
Hall-Overby (1)
Wall-James (5)
Reger-Bedell (11)

August 11

Prelude
Anthem
Anthem
Postlude

Meditation (In The Cathedral)
I Love the Lord
The Prayer
Toccata in F

Alice Crane Williams (9)
Landahl (1)
Marchetti, (6)
Bach (11)

August 18

Prelude
Anthem
Solo
Postlude

Preamble
The Strife is O'er
Rejoice Greatly, O
Daughter of Zion
Alle Breve in D Major

Aaron Copland (10)
Marsh (7)
Handel (6)
Bach (11)

August 25

Prelude
Anthem
Duet
Postlude

Arioso
Hymn of Joy
Love Divine
Jubilate Deo

Sowerby (11)
Will James (5)
Stainer (3)
Downes (11)

September 1

Prelude
Anthem
Anthem
Postlude

Improvisation on St. Agnes
None Other Lamb
Spirit Divine
Fanfare

Whitney (11)
Marshall (4)
Diggle (12)
Sowerby (11)

September 8

Prelude
Anthem
Anthem
Postlude

Aria
The Twenty Third Psalm
O Lord Support Us
March Heroique

Buxtehude-Nevini (11)
Arr. Davis (2)
Elmore (12)
Perry (11)

September 15

Prelude
Anthem
Anthem
Postlude

In the Cathedral
Benedictus es Domine
Prayer of St. Francis
Postlude on Divine Mysterium

Zimmerman (11)
Candlyn (12)
Wright (12)
Martin (11)

Mrs. Leach is the organist at the Lakewood United Presbyterian Church, Lakewood, Ohio, and a graduate of the Crane School of Music. She is a member of the American Guild of Organists, Fortnightly Music Club and of Composers, Authors and Artists of America.

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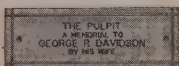
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September 22

Prelude *Andante from 5th Symphony*
Anthem *O Lamb of God*
Anthem *I'll Walk With God*
Postlude *Allegretto*

Schubert-James (11)
Jean Pasquet (14)
Brodzky (13)
Franck-Kidd (11)

September 29

Prelude *Peace*
Anthem *Still Still With Thee*
Anthem *I Am Not Worthy, Holy Lord*
Postlude *Canzonetta*

R. Deanshure (8)
Matthews (11)
Neidlinger (11)
Maitland (8)

October 6

Prelude *Song for Organ*
Anthem *The Way, The Truth, The Life*
(in publication)
Anthem *God Is A Spirit*
Postlude *Toccata*

Barnes (4)
Alice Crane Williams (9)
Bennett (6)
Gardner-Read (12)

October 13

Prelude *Chorale Prelude on "Aurelia"*
Anthem *Behold Now, Praise Ye the Lord*
Anthem *Hear Me When I call*
Postlude *Intermezzo*

Schmutz (15)
Federlein (6)
Young (6)
Andrews

October 20

Prelude *Festal Prelude in G Minor*
Anthem *Laudamus Te*
Solo *My Heart Ever Faithful*
Postlude *Jubililate Deo*

Barnes (4)
Mueller (6)
Bach (3)
Silver (16)

October 27

Prelude *Dawn*
Anthem *Glory to His Name*
Anthem *Show Me The Way (S.A.)*
Postlude *March from Symphony*

Jenkins (8)
Evans (2)
Mueller (4)
Widor (11)

November 3

Prelude *Thou Art the Rock*
Anthem *Let This Mind Be In You*
Solo *Lovely Appear*
Postlude *March of the Priests*

Mulet
Cadman (14)
Gounod (6)
Mozart (3)

November 10

Prelude *Jesu, Joy of Man's Desiring*
Anthem *Hear My Prayer*
Anthem *Recessional*
Postlude *Hymn of Glory*

Bach (3)
Arcadelt (16)
Matthews (3)
Yon (8)

November 17

Prelude *The Lord's Prayer*
Anthem *Out of the Depths*
Anthem *Grieve Not the Holy Spirit*
Postlude *Largo*

Malotte (6)
Luther-Bach (7)
Stainer (6)
Handel (3)

November 24 (Thanksgiving)

Prelude *Chaconne in D Minor*
Anthem *Let All Things Now Living*
Anthem *Bless the Lord*
Postlude *Gloria, Laud, and Honor Theme*

Pachelbel (8)
Davis (16)
Ivanhoff (3)
from *Michael*,
Hady (8)

December 1

Prelude *Sheep May Safely Graze*
Anthem *I Will Lift Up Mine Eyes*
Anthem *The Beckoning Star (S.S.A.)*
Postlude *March (Athalie)*

Bach (11)
Erb (12)
F. Williams (14)
Mendelssohn (6)

December 8

Prelude *Adventus*
Anthem *God Be In My Heart*
Solo *Only a Manger*
Postlude *Fugus in E Flat*

Hokanson (8)
Warren (3)
Marryott (3)
Bach (11)

December 15

Prelude *Cradle Song*
Anthem *O Gentle Jesu*
Anthem *Christ's Birthday (S.S.A.)*
Postlude *Festival Toccata*

Walton (10)
J. Roff (3)
(14)
Fletcher (11)

December 22 (Christmas)

Prelude *Choral Prelude on "Greensleeves"*
Anthem *O Little Hills of Nazareth*
Anthem *Mary's Baby*
Postlude *In Dulce Jubilo*

Rowley (10)
O'Hara (12)
Parrish (12)
Karg-Elert (11)

December 29 (New Year's)

Prelude *Adagio (Sonata III)*
Anthem *Lead Me, Lord*
Anthem *He, Watching Over Israel*
Postlude *Come Thou Almighty King*

Guilmart (4)
Wesley (6)
Mendelssohn (3)
Arr. Matthews (3)

January 5, 1958

Prelude *Epiphany*
Anthem *Father, In Thy Mysterious Presence*
Anthem *A New Year's Hymn*
Postlude *Hail, Star of Heaven*

Edmundson (8)
Matthcs (11)
Erb (12)
Grieg (4)

January 12

Prelude *Prayer from "Rienzi"*
Anthem *Heavenly Light*
Anthem *Late Have I Loved Thee*
Postlude *Adagio in E Minor*

Wagner (4)
Kopylow-Arr-Wilhousky
Jordan (14)
Bridge (11)

January 19

Prelude *Offertory*
Anthem *As Pants the Hart*
Anthem *The Day Dawns Anew (S.S.A.)*
Postlude *Choral Song*

Selby (4)
Blake (3)
Arr. Cawthorne (10)
Wesley (11)

January 25

Prelude *Andante Expressivo (Sonata 1)*
Anthem *To the Name That Brings Salvation*
Anthem *Lord of the Worlds Above*
Postlude *Little Fugue in G Minor*

Elgar-Bedell (11)
Titcomb (11)
H. Gaul (12)
Bach (11)

February 2

Prelude *Prelude on St. Anselm*
Anthem *Sing Praises to God*
Anthem *The Lord Will Come*
Postlude *How Brightly Shines the Morning Star*

Whitford (15)
Williams (14)
Elmore (12)
Bach

February 9

Prelude *Agnus Dei*
Anthem *Praise the Lord, O My Soul*
Anthem *Lord Who Is My Guide, but Thee*
Postlude *Recessional*

Bizet (4)
Brown (11)
Schutz (3)
Asper (4)

February 16

Prelude *Prelude on St. Agnes*
Anthem *On Jordans Stormy Banks*
Anthem *Jesus, Meek and Gentle*
Postlude *Reflection*

Whitford (15)
Davis (3)
Haller (11)
Asper (4)

February 23

Prelude *From the Depths of My Heart*
Anthem *The Promise Which Was Made*
Anthem *By the Waters of Babylon*
Postlude *One Sweetly Solemn Thought*

Bach
Bairstow (11)
James (11)
Ambrose (4)

March 2

Prelude *Pastorale*
Anthem *Through the Night of Doubt and Sorrow*
Anthem *In God, My Faithful God*
Postlude *A Hymn of Gratitude*

Bingham (6)
Brown (3)
Bach (11)
Diggle (14)

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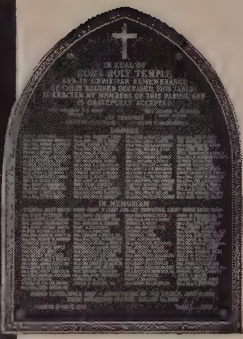
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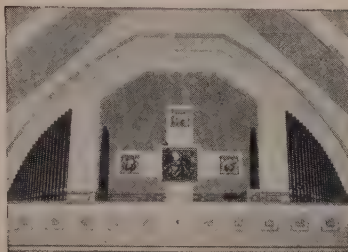
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March 9	Prelude	<i>A Lenten Meditation</i>	Ketelby (18)
	Anthem	<i>When I Survey the Wondrous Cross (T.T.B.B.)</i>	Ruggles (14)
	Anthem	<i>Seek Ye the Lord</i>	Roberts (4)
	Postlude	<i>Marche Maestoso</i>	Purcell (3)
March 23	Prelude	<i>Getsemane</i>	Malling (18)
	Anthem	<i>Call to Remembrance, O Lord</i>	Farrant (15)
	Anthem	<i>O Saviour of the World</i>	Goss (6)
	Postlude	<i>Andante Religioso</i>	Hailing
March 30	Prelude	<i>Aria</i>	Gounod (3)
	Anthem	<i>Draw Nigh to Jerusalem</i>	Williams (11)
	Anthem	<i>The King's Welcome</i>	Whitehead (3)
	Postlude	<i>The Palms</i>	Faure
April 6 (Easter)	Prelude	<i>Easter Alleluia</i>	Ottenwalder (18)
	Anthem	<i>Now Let the Heavens Be Joyful</i>	Halter (7)
	Anthem	<i>Early In the Morning</i>	McCormick (15)
	Postlude	<i>Hallelujah Chorus</i>	Handel (6)
April 13	Prelude	<i>Chorale Prelude</i>	Sowerby (18)
	Anthem	<i>Morning Song</i>	Brahms-Cunkle (15)
	Anthem	<i>By and By (Spiritual)</i>	Cain (2)
	Postlude	<i>The Heavens Are Telling</i>	Beethoven (8)
April 20	Prelude	<i>Melody in E</i>	Rachmaninoff (18)
	Anthem	<i>O Blest Are They</i>	Tschaikowsky-Cain (2)
	Anthem	<i>The Beatitudes</i>	Evans (2)
	Postlude	<i>Morning Hymn</i>	Haydn (6)
April 27	Prelude	<i>Andante</i>	Rabey (18)
	Anthem	<i>Hear Us O Lord</i>	Rogers (7)
	Solo	<i>O Divine Redeemer</i>	Gounod-Cain (7)
	Postlude	<i>Grand Choeur</i>	Dubois (4)
May 4	Prelude	<i>Piece Symphonique</i>	Tournemire (18)
	Anthem	<i>With a Voice of Singing</i>	Shaw (6)
	Anthem	<i>Lift Thine Eyes (S.S.A.)</i>	Mendelssohn (1)
	Postlude	<i>Now Thank We All our God</i>	Mendelssohn (6)
May 11	Prelude	<i>Allegretto (Symp. in D Minor)</i>	Franck (3)
	Anthem	<i>Jesus, Dearest Jesus (S.S.A.)</i>	Hegge (1)
	Anthem	<i>The King of Love My Shepherd Is</i>	Shelley
	Postlude	<i>Postlude</i>	Rolle (3)
May 18	Prelude	<i>Berceuse</i>	Roger-Ducas (18)
	Anthem	<i>Incline Thine Ear</i>	Archangelsky (12)
	Anthem	<i>Prayer Is the Souls Sincere Desire</i>	Bitgood (11)
	Postlude	<i>Postlude on "Sleepers Wake"</i>	Martin (11)
May 25	Prelude	<i>Grand Processional</i>	Brahms (3)
	Anthem	<i>If Ye Then Be Risen</i>	Farrant (11)
	Anthem	<i>Peace I Leave With You</i>	Roberts (6)
	Postlude	<i>Fanfare</i>	Thomson (11)
June 1	Prelude	<i>Adagio (Sonata 1)</i>	Mendelssohn (3)
	Anthem	<i>St. Francis Hymn</i>	Olds (7)
	Anthem	<i>Holy Blessed Trinity</i>	Tschaikowsky (8)
	Postlude	<i>Postlude (Concerto in B flat)</i>	Handel (3)

June 8

Prelude	<i>Devotion</i>	Andrews (11)
Anthem	<i>Dearest Jesu, We Are Here</i>	Watkinson (11)
Anthem	<i>If With All Your Hearts</i>	Mendelssohn (1)
Postlude	<i>Postlude on Come Thou Almighty</i>	Whitney (11)

June 15

Prelude	<i>Offertoire Carillon</i>	Bedell (11)
Anthem	<i>Still With Thee</i>	Pooler (1)
Anthem	<i>Ye Servants of God</i>	Cain (14)
Postlude	<i>Trumpet Tune</i>	Purcell

June 22

Prelude	<i>Solemn Prelude</i>	Schreiber (11)
Anthem	<i>Praise the Lord, Ye Heavens Adore Him</i>	Prichard-Maley (15)
Anthem	<i>Blessed Is the Man</i>	Williams (14)
Postlude	<i>Sarabande</i>	Schneck-Whipple (11)

June 29

Prelude	<i>On Wings of Music</i>	Mendelssohn (3)
Anthem	<i>O Most Loving Father</i>	Walter (15)
Anthem	<i>How Lovely Is Thy Dwelling</i>	Brahms (5)
Postlude	<i>Triumphal March</i>	Wacs

July 6

Prelude	<i>Allegretto</i>	Haydn, Arrn. Hollingsworth (3)
Anthem	<i>Come Let Us Sing</i>	Mascagni-Howarth (2)
Duet	<i>The Lord is My Shepherd</i>	Smart (3)
Postlude	<i>Hymnus</i>	Von Fielitz (4)

July 13

Prelude	<i>Prelude</i>	Liadow-Blake (3)
Anthem	<i>Breath of God</i>	Sateren (1)
Anthem	<i>He Is The Way</i>	Schreck-Overby (1)
Postlude	<i>From Thy Throne So High</i>	C. W. Gluck (4)

July 20

Prelude	<i>Meditation on Crimrod</i>	Mueller (4)
Anthem	<i>Preserve My Soul, O God</i>	Will James (5)
Solo	<i>Eye Hath Not Seen</i>	A. R. Gaul (6)
Postlude	<i>Intermezzo in C</i>	Schnecker (3)

July 27

Prelude	<i>Andante Pastorale in A</i>	Spence (3)
Anthem	<i>O, Ye That Loveth the Lord</i>	Haydn Morgan (7)
Anthem	<i>Thy Temple Lord</i>	Barnschein (7)
Postlude	<i>Allegretto</i>	Brahms-Peery (3)

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Circle No. 58 on card insert

Church Management: July 1957

Handbook of

DEDICATIONS

These services, prayers, litanies have been used in churches throughout the country and can serve both as suggestion and as models for your use.

• DEDICATION OF CROSS AND CANDLESTICKS¹

• MINISTER: We come to this moment in our worship when we pause to meditate upon the thoughtfulness of others, whose love for their dearly departed ones will be kept fresh by a living memorial to them. Their generosity to us makes possible a more beautiful house of worship. It will make the experience of worship more meaningful to us all, and will serve as a constant reminder that our faith is best carried on when we serve in the spirit of the cross, undergirded by our prayers that rise continually before God as the cloud of smoke that ascends from the candlestick.

• We are most grateful for those who have made these living memorials possible.

• That we may be reminded of him who said: "If any man would come after me, let him deny himself and take up his cross and follow me."

• PEOPLE: We dedicate this cross.

• MINISTER: That we may exemplify the spirit of the one who spoke: "Far be it from me to glory except in the cross of our Lord Jesus Christ."

• PEOPLE: We dedicate this cross.

• MINISTER: And that we may live our Christian faith according to the words of God: "who for the joy that was set before Him endured the cross, despising the shame, and is seated at the right hand of the throne of God."

• PEOPLE: We dedicate this cross.

• MINISTER: In the spirit of our Lord who said: "... men light a lamp and put it on a stand, and it gives light to

¹As used in the Overland Christian Church, Overland, Missouri. The author is Nelson Schuster, minister of the church.

all in the house," and "let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."

PEOPLE: We dedicate this cross.

MINISTER: That we might be reminded that the church must give forth its light, and that judgment comes to the church which does not have its lamps burning by having its candlestick removed.

PEOPLE: 'We dedicate this cross.

ALL: As the continual burning of the lamp was symbolic of the continuing prosperity of the individual or the family, so may the burning of these candles call us to the continuing prosperity of all that wait before God.

DEDICATORY PRAYER

DEDICATORY HYMN—

In the cross of Christ I glory
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there, that knows no measure,
Joys that thro' all time abide. Amen.

DEDICATION OF CHURCH CHIMES²

MINISTER: Inasmuch as we are bidden in sacred scriptures . . . To make a joyful noise unto the Lord, all ye lands; serve the Lord with gladness; come before his presence with singing. Know

²As used in the First Christian Church, Grand Island, Nebraska. Written by R. E. Yelderman, minister of the church.

Each year *Church Management* publishes this handbook which is made up of a selection of material submitted to us in the course of the year. The editors will welcome material from our readers submitted for possible inclusion in next year's Directory issue).

ye that the Lord, he is God. It is he that hath made us and not we ourselves; we are his people and the sheep of his pasture.

PEOPLE: Enter into his gates with thanksgiving and into his courts with praise; be thankful unto him and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations. Therefore. . . To him, we dedicate these chimes.

MINISTER: And because God's people in past generations have praised him, we in our day would also praise him. Praise ye the Lord. Praise him in his

sanctuary; praise him according to his excellent greatness. Yea, let everything that hath breath praise the Lord.

PEOPLE: And to his praise, and to his glory, we dedicate these chimes.

MINISTER: And on the Lord's Day, the day set aside and ordained for Christian worship, and so observed by the early disciples of our Lord, in order to remind the people of our city that this is a day of worship, and that it's well to enter God's house and there give praise and glory unto him, who is the creator of life itself, and the giver of all good and perfect gifts—

PEOPLE: And to His praise and to his glory we dedicate these church chimes.

MINISTER: And in the hour of sickness, trial or temptation, it is our fond hope and earnest prayer that these church chimes known for their sweet tonal music, shall send forth their lovely musical strains, bringing fresh hope, and renewed strength to those who for some reason, may at that very moment be passing through the valley of the shadow of death. . .

PEOPLE: We dedicate these church chimes.

MINISTER: And inasmuch as music is the "universal language," the language of the soul, from day to day, week to week, month to month, and year to year, may these church chimes send forth their message set to music, . . . calling . . . calling all, . . . the rich and the poor, the young and the old, the weak and the strong, to come to the house of the living God, where all may find grace and forgiveness through our blessed lord and saviour, Jesus Christ, and strength to help and sustain them in the hour of need.

PEOPLE: To Him be praise and glory forevermore. And to his praise, to his majesty who now sits on the throne of his glory in the eternal city, that hath the foundations, whose builder and maker is God, . . . We dedicate these church chimes.

MINISTER: And now let us pray.

THE DEDICATION OF A PULPIT BIBLE³

PRESENTATION of the Bible

ACCEPTANCE of the Gift

DEDICATION of the Bible:

MINISTER: Thy word is a lamp unto my feet and light unto my path. . . Send out thy light and thy truth, let them lead me and let them bring me to thy holy hill.

PEOPLE: To the search for truth, enlightenment and the knowledge of God, we dedicate this Holy Bible.

DEACON: Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

PEOPLE: To the nurture of Christian faith and self-discipline in all, from the youngest to the oldest, that together we may grow in wisdom and stature, in favor with God and man, we dedicate this holy Bible.

PRAYER OF DEDICATION
(in unison)

Eternal God, our Father, who hast preserved to us through the long centuries

³As used in the First Congregational Church, Norwalk, Connecticut. Program written by Samuel W. Johnson, the minister of the church.

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the great treasurers of mankind's deepest spiritual adventures with thee, and who still speakest out of thy living word to those who have ears to hear, bless, we pray thee, this holy Bible that it may be an unfailing source of inspiration and faith for all who worship here. From its pages transplant thy living truth into our hearts and by thy Holy Spirit nurture it that it bear fruit in righteousness from generation to generation; and to thee be the glory and the praise both now and forevermore.

In his name who is the light of the world, we pray. Amen.

THE DEDICATION OF OFFERING PLATES⁴

MINISTER:

"Thou shalt not take the name of the Lord Thy God in vain!" The original meaning of these words goes far deeper than our common use of them today. When a man uses certain words we say, "He has taken the name of God in vain." And so we often miss that deeper meaning behind the commandment.

The real sin to which it points is that of a man who comes to the altar of God without a gift in his hand or in his heart. To accept God's gift of life and to make no return to him is man's great vanity. Worship, a profession of religion, without a real offering, without sacrifice, without a giving of one's self and his means is empty, meaningless. So these words apply not only to a man's empty curses but even more to his emptiness of life.

In our Christian life and worship our gifts therefore take on high and sacred meaning. "Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness. Let love be genuine . . ." (Romans 12:6-9) In short, Paul is saying, that for the Christian, to live is to share, to give ourselves to the service and the glory of God, from whom cometh every good gift.

Remember the words of the Lord Jesus, that he himself said, "It is more blessed to give . . ." (Acts 20:35).

How sacred, then, are our gifts and also the humble offering plates that bear them before the altar of God! May these new, beautiful, brass offering plates be to each one of us a constant reminder of our sacred privilege and responsibility of giving.

Let us in prayer together dedicate these offering plates to their ministry.

MINISTER AND PEOPLE:

Almighty and everlasting God, thou

⁴As used in the First Congregational Church, Norwalk, Connecticut. The program is the work of the minister, Samuel W. Johnson.



One of twelve windows in St. Paul's Evangelical & Reformed Church, St. Paul, Minnesota.

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who hast given us all that makes life beautiful and meaningful, Christian homes and friends, a free land, strength for labor and labor for high and holy purposes, and who, in Jesus Christ thy son, hast given us even thyself, we bow before thee in humble gratitude for thy great and abiding love. We thank thee for thy many assurances that our lives and our gifts are important in thy sight. Help us to remember always that life is not to keep but to give, not to hoard but to share to thy honor and glory, and that in giving ourselves and our means we may become in spirit and in truth thy children.

Consecrate, O God, these plates of offering that they bear before Thee our gifts, in dignity and beauty. May their open invitation never find us empty of the generous impulse and the joy of sharing each according to his ability and even beyond. May their simplicity and perfection remind us of the perfect and eternal love of Christ who gave himself so fully for us. In our giving may we not fail to give ourselves in and with our gifts that his redeeming love may work yet more perfectly through us in the fulfillment of thy holy will.

Bless this young, new, adventurous church with strong faith, and instill in each member the true spirit of brotherhood and that generosity of time and strength and means that distinguish those who seek first and always thy kingdom and thy righteousness.

Through Jesus Christ our Lord, we pray. Amen.

THE DEDICATION OF A PARSONAGE⁵

PASTOR: In the name of God, the Father, the Son and the Holy Spirit, Amen.

PEOPLE: We have assembled here to dedicate this house unto God.

TRUSTEES: As those to whom the responsibility of maintaining this house has been committed, we now express our willingness to dedicate it unto him who is the master builder, and the keeper of all, whose we are and whom we serve.

PASTOR: To what ends and for what purposes do you wish to dedicate this house?

ALL THE MEMBERS OF THE PARISH: As a fitting and pleasant place where our pastor and his family can make their home.

As a place where study and meditation on the holy scriptures may be pursued.
As a place where Christian fellowship may be had, where we may share both our joys and our sorrows, our successes and our shortcomings, and strengthen the ties that bind our hearts in Christian love.

As a place where the confidential coun-

⁵As used in the Evangelical-United Brethren Church, Lebanon (R.D.), Pennsylvania. It was planned and written by Robert P. Longenecker, minister of the church.

sel of God's ministering servant can be found.

And as a quiet and comfortable place of refuge and relief to which God's man can return when at times the duties and responsibilities of his office bear heavily upon him.

To these ends and for the glory of God, we now dedicate this parsonage.

PASTOR: Oh God, thou hast heard the expressed desires of these thy people for whose spiritual wellbeing I am responsible. Accept, we beseech thee, this house which they, with their gifts and their labor do provide and shall endeavor to maintain.

Grant indeed, Gracious Father, that we may all do our part to keep it always for the high purposes to which they have now pledged it. And may all who shall ever dwell herein live lives that bear steadfast witness to the savior, that thy blessed and holy benediction may rest upon it now and as long as it shall stand.

In the name of Jesus Christ, our Lord, Amen.

ALL, IN UNISON:

Bless this house, O Lord we pray,

Make it safe by night and day:

Bless these walls, so firm and stout,

Keeping want and trouble out;

Bless the roof and chimney tall,

Let Thy peace lie over all;

Bless this door, that it may prove

Ever open to joy and love.

Bless the folk who dwell within,

Keep them pure and free from sin;

Bless us all, that we may be

Fit, O Lord, to dwell with Thee,

Bless us all that one day we

May dwell, O Lord, with Thee.

Amen.

RUBRICS FOR CANDLELIGHTING*

PASTOR: As we worship in the house of God we sometimes become so familiar with the room in which we pray and with the symbols which are here to enrich our worship that some of the meaning is lost. Do we realize that we are assembled in a cross-shaped sanctuary? Perhaps we also realize that candlelight has virtually become a universal symbol in Christian worship. To be sure candlelight is beautiful, but it has a deeper meaning for the Christian.

Candles symbolize Jesus Christ, the light of the world. When two candles are on the altar, one on each side, they are symbols of the two natures of Christ, his human and his divine attributes.

The seven-branched candlestick, the candelabra on the left and on the right of the altar, represent the perfect life of Jesus and also symbolize the church; and likewise stand for the seven gifts of the Holy Spirit, namely, power, wealth, wisdom, might, honor, glory and blessing. "Worthy is the lamb who

*As used in the First Congregational Church, Brainerd, Minnesota. The author is Merton B. McKendry, minister of the church.

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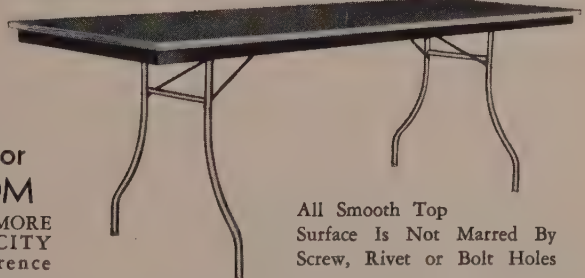
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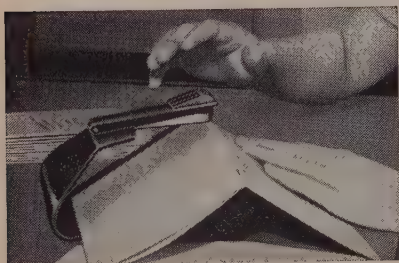
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was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!" (Revelation 5:12) The seven gifts of the Holy Spirit may also be identified as wisdom, understanding, counsel, might, knowledge, Piety, fear of the Lord. "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord." (Isaiah 11:2ff) Or as James Moffatt translated it, "On him shall rest the spirit of the Eternal, the spirit of wisdom and insight, the spirit of counsel and strength, the spirit that knows and reverences the Eternal."

Therefore, in the knowledge of the Christian beauty and truth symbolized in the lighting of the altar candles and of the candelabra, it is most appropriate that six lovely candlelighting robes have been presented to The First Congregational Church of Brainerd, Minnesota, in loving remembrance of *Charles Harrison Stott*. This gift is made possible by the Public Memorial and by the personal gift of Mrs. Stott; and will provide dignified and graceful candlelighting attire for candlelighters of three sizes, whether boys or girls, for many years to come.

PASTOR: In deepest appreciation we accept this lovely memorial gift.

CHURCH: And we dedicate these gowns to the significant purpose for which they are presented.

PASTOR: We pray that our worship will be enriched by the greater order and dignity afforded, and that our hearts will seek for the deeper meanings symbolized in this house of prayer.

CHURCH: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow

of death, upon them hath the light shined."

PASTOR: "In him was life; and the life was the light of men."

CHURCH: I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

PASTOR: "If we walk in the light, as he is in the light, we have fellowship one with another."

"Light of the world, thy beauty steals into ev'ry heart,
And glorifies with duty life's poorest, humblest part;
And robest in thy splendor the simplest ways of men,
And helpeth them to render light back to thee again."

Let us pray—

PASTOR AND CHURCH IN UNISON: Our Heavenly Father, receive both now and always the gifts of thy children for the enrichment of public worship, and bless our silent partners and the precious memories of the years.

Spirit of God, descend upon my heart;
Wean it from earth, through all its pulses move;
Stoop to my weakness, mighty as thou art,
And make me love thee as I ought to love.

Teach me to love thee as thine angels love,
One holy passion filling all my frame;
The baptism of the heaven-descended Dove,
My heart an altar, and thy love the flame.

A SERVICE FOR THE DEDICATION OF CHOIR ROBES

THE BIBLE SPEAKS—

MINISTER: O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.

PEOPLE: Let us come before his presence with thanksgiving, and make a joyful noise to him with psalms.

MINISTER: O Sing unto the Lord a new song: for he has done marvelous things: his right hand, and his holy arm, has gotten him the victory.

PEOPLE: Make a joyful noise unto the Lord, all the earth: rejoice and sing praises.

MINISTER: Sing unto the Lord with the harp; with the harp and the voice of a psalm.

PEOPLE: I will sing unto the Lord as long as I live; I will sing praises to my

⁷As used in West Creighton Avenue Christian Church, Fort Wayne, Indiana. Program planned by the pastor Russell E. Palmer.

God as long as I have my being.

MINISTER: Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

PEOPLE: I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.

MINISTER: Let everything that has breath praise the Lord.

PEOPLE: Praise God in his sanctuary: Praise him in the firmament of his power. Praise the Lord.

THE CHOIR SPEAKS: The choirs of a church are invaluable. During the acts of worship the choir has many opportunities for leadership and guidance. The choir sings *with* the congregation on the hymns, leads in the responsive scripture readings, and in the attitudes of prayer. The choirs thus supply tonal, rhythmical, intellectual, and spiritual guidance.

They sing for the congregation. Here

the people, unable to join in the higher forms of anthem, chorale, and responses, sing silently, while choristers audibly voice prayer and praise, yearning and extasies. For this vicarious act, singers should take the vows of loyalty, humility, and dedication, for only those of clean hands and pure hearts may rightly lift to the throne of grace the petitions and thanksgivings of a worshipping people.

In singing to the congregation, the choir renders a personal service as comforter and exhorter to teach each and every layman. Thus music is no longer a profession but a principle, with the singer an evangelist, with discerning instinct, and sustained fervor, imparting his faith to others.

Choirs should emulate the masters of tone who knew God and served him. Beethoven said, "God looks into my heart. He searches it and knows that love for man and feelings of benevolence have their abode there." Bach said, "The sole end and aim of thorough-bass, like that of all music, should be nothing else than the glory of God and pleasant recreation." Handel as he was writing the "Hallelujah" chorus of the *Messiah* said, "I did think I did see all heaven before me and the great God himself."

The choir robe has been worn in the church for many centuries. The surplice came into existence around the 11th century and was worn strictly as a choir vestment. In the beginning it was a full length garment and began to be shortened around the 15th century. The appearance of a vested choir does much for the church and the congregation. It is restful for them. It avoids the undesirable distraction so often caused by variety of dress in the choir. It also contributes to the simplicity of effect and leads the congregation in concentration on worship. All of these are highly desirable as we worship together.

Our robes have especial significance and symbolism to us through color: They are called "wild grape" and were chosen by the committee of six to blend with the purple of our stained glass windows, creating harmony; the color purple speaks to us in terms of loyalty, penance, watching and fasting.

The rabat is in the latest style for comfort, and beauty. It has color significance also, being a blend of gold and white, and speaking to us of purity, light, rejoicing, and the God-head.

The material is sand-weave, and was chosen for flexibility and durability. Because of their weight they will be comfortable for use round the year. Thus, regardless of temperature change, our worship will be sustained by these garments. The rabats are belding-satin, their beauty and richness of fabric lift us to the highest levels of heart, mind, and soul.

STATEMENT OF PRESENTATION STATEMENT OF MEMORIAL LITANY OF DEDICATION:

MINISTER: To the glory of God and to the singing of praises to his holy name.

PEOPLE: We dedicate these robes.

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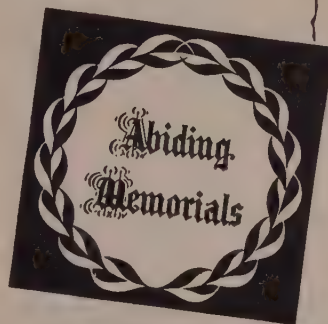
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(The religious dedication of an office building is an unusual procedure. This service was used at the opening of the new office building of W. W. Kimmins and Sons, general contractors, Buffalo, New York.)

OPENING STATEMENT: It is altogether fitting that we should be gathered together here tonight for the dedication of this new office building. I feel that great progress will be made in the world when we finally rid ourselves of the idea that there is somehow a difference between work and religious work. We have been taught that a man's daily business activities are selfish, that only the time spent in church meetings and social service activities is consecrated. However, to view it in this manner is to overlook the true meaning of Jesus's statement: "Wist ye not that I must be about my father's business?" Business itself is far larger, more inclusive, far greater in perspective. For God has set going here on earth an experiment to which all his vast resources are committed. Therefore, no single kind of human talent or effort can be spared if that experiment is to succeed. All work is worship; all useful service is prayer. And whoever works wholeheartedly, devotedly, and loyally at any worthy calling is a co-worker, a partner, with almighty God in this great enterprise which he cannot finish without the help of men.

ACT OF DEDICATION: To the men whose skill has designed this structure, and to all of you who have labored with

^sThis program has been sent us by Kenneth Daniel, minister of Plymouth Congregational Church, Buffalo, New York.

sanctuary. As thou hast called them to this thy service, make and keep them worthy of this calling. Let the Holy Spirit rule in their hearts as they carry out this sacred trust. May they lead others to offer their worship in reverence, and to sing with the understanding and the heart, as unto thee and not unto men. Grant that they may be as one with thy people in their love for thy house and their fellowship in thy service, that all of us may find joy and increase of faith in praising thy wonderful and holy name.

Bless these robes and the holy purposes to which they are dedicated this day. Bless the one's in whose precious memory they are given to our church. Bless those who wear these robes through the years, that they may never lose sight of this gracious privilege coming to them from our God. In thy great mercy grant that all who learn here to find joy in worshipping Thee, may be numbered at last with those who shall sing a new song before thy heavenly throne; through Jesus Christ our Lord, who is worshipped and glorified, with Thee, O Father, and the Holy Spirit, world without end. Amen.

knowledge and understanding, as workmen that need not to be ashamed, to build it in strength and beauty, I speak the thanks and gratitude of this community. This handiwork is to us, and to all those who will behold it, the visible token of service and the record of devotion to an appointed task. For some years you have beheld a vision of this building, and each gave according to his ability; the draughtsman with his pencil, the mason with his trowel, the carpenter with his hammer, the painter with his brush, all have toiled to give substance to your dream. And now the work is done, and with joyful hearts you enter into possession.

PRAYER OF DEDICATION: Father of all life, we bless thy name for everything which ministers thee to our minds: for the greatness and glory of the world of nature; for the history of our race and the lives of noble men; for the thoughts of thee which have been expressed in human words, in the art of painters and musicians, in the work of builders and craftsmen. As we pray thy consecration upon this building, remind us that whoever would be great must render great service; that whoever would find himself at the top must be willing to lose himself at the bottom; and that the rich rewards, whether in business or in life, come to all those who travel the second mile. Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may evermore glorify thy holy name. Amen.

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A sense of having entered the Kingdom that endures;
The strengthening of life within, with faith that reassures.

Here are familiar faces, of elderly and young;
Of those whose lives span in between, who in the Christ
are one.

Here is the acclamation of souls on the High Road,
All minds of humblest station Christ's spirit has imbued.

Here is the constant thronging of lives now set apart;
The proffering of highest hopes, sincerity of heart;
The dedication of the will; ennobling of desire;
The fellowship with Christ above, that ever beckons higher.

Here are the long years telescoped—remembering the past
Allied with all the future's gleam, with faith and hope
held fast.

Here is the Spirit's cleansing known, and here is life made
new;

Here too are noblest friendships found, with noblest work
to do.

And so, in its fresh loveliness we dedicate anew
This house of God, this holy place; and we would offer too
The temple of our hearts made clean, and all our minds
made pure;

Our service dedicate to God, Who is and shall endure!

⁹Edward E. Chipman, used in the rededication of the First
Baptist Church, Denver, Colorado.



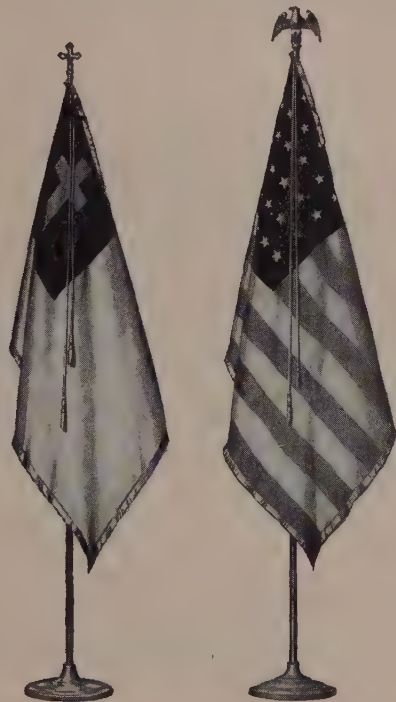
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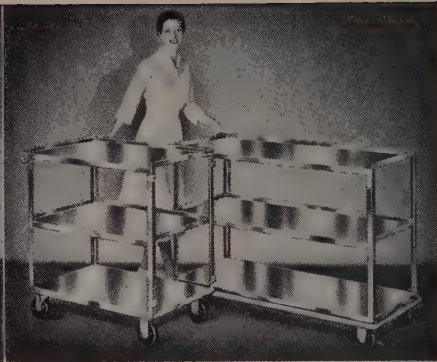
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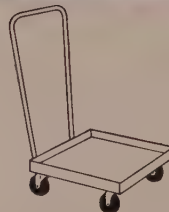
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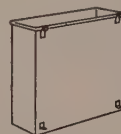
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Church Management: July 1957

Priming the Preacher's Pump

David A. MacLennan



Suburbia, both upholstered and freshly subdivided, is a favorite target for social critics. Nevertheless many parsons who minister to suburbanites or exurbanites enjoy their assignment. Commonly the pastors of growing community parishes located outside the crowded ways of the city are envied by their brethren struggling along in "Old First" downtown.

That suburban living has disadvantages and perils no realistic resident of a suburb will deny. Frequently a one-class society prevails. Segregation is covertly practiced, not simply toward families in lower income brackets. Where such exclusiveness does not prevail, suburban living tends to encourage if not enforce social conformity. Children may be overprotected in their infancy, and suffer whatever deprivation results from being brought up chiefly by mother. Small fry see father for a brief period at bedtime and on week-ends.

Speaking personally, we live in suburbia and enjoy it. I serve a downtown church and find my daily exodus from the metropolis to "the sticks" a refreshing change and a helpful escape.

Nevertheless in 1956 a *New York Times* investigator of churches within and outside of Manhattan took a dim view of much of the religion to be found in suburban churches. He concluded that if a person wants realistic Christianity with a dimension of depth he will more likely find it in a living downtown church. Of course I read this with unchristian relish. Two of my previous parishes were suburban and I doubt not that the religious messages I tried to communicate lacked much in depth and breadth. But I would not endorse the newspaper man's findings without qualification.

It will interest my colleagues in the pastoral ministry to read the following excerpts from a letter written recently by a brilliant younger executive of an inter-

nationally known company. He is an elder of my church, and has been spending a year in postgraduate study at M. I. T., in Cambridge. He, his wife, and three children have been living in a satellite town of Boston. Identification is top secret! Here is what he wrote recently:

During our stay in . . . we have been attending what I believe to be a typical, very good suburban church. We shall all be glad to return . . . and drive the thirty mile round trip to Brick each Sunday! It is hard to analyze the difference between suburban experience and my feelings about our home church. Perhaps nostalgia is the key, but I think not. If any one word comes repeatedly to mind, it is *superficiality*. The mood and manner of this suburban church is one of bland colloquialism, calculated to find that delicate middle ground between intellectual Christians and the devout idiot; and in finding it, helping neither. Absent too is one of our greatest virtues. I sometimes call it a study of Christian engineering—the technique of putting the simple yet profound elements of faith (the theory) into practical use for the betterment of one's self and mankind with whom we live.

This may "burn" you if you are the pastor of suburban congregation. But you will agree that Christian strategy requires at least one strong Protestant church in the heartland of every city. Many churches have run out to the outskirts, and often wisely so. But one church in every metropolitan area must stop running away from its responsibilities. We need neighborhood churches; we need centrally located churches. We need both linked and leagued for more effective witness, worship, and service of Christ. Certainly if you are in a downtown church the challenge is unmistakable as the need is acute. An essential element of the need is for the preaching of the word, relevantly,

clearly, persuasively. But then is this not needed in suburbia also?

SERMON SEEDS

1. *How to be Happy Though Religious.* Text—"May the God of hope fill you with all joy . . ."—Romans 15:13. Introduction: Of course you want to be happy. Everybody who is normal has this desire. Think of the millions we spend to get happiness. Look at the best seller list of books for evidence of this ceaseless quest. Trustworthy spiritual guides assure us that God wants us to be happy. Christians believe that our master was God in a human life. Certainly Jesus came to give the open secret of the joy-filled life. He himself was a singularly happy person. Would he have been so much wanted by children and at weddings if he were not? Recall his final teachings to his disciples as reported by John—"that my joy might be in you, and that your joy might be full." A modern disciple who spoke of the gaiety of Jesus was not wrong. He who carried the world's sorrows in his ample heart could pray that men might know his own overflowing joy.

Would you know that his religion is one of supreme, unquenchable joy by looking at our churches—our services—our selves? Life and life's problems are serious. But we are heirs not of a cosmic funeral but of a resurrection. Therefore we need Christ's church in order to be saved from the melancholy and pessimism which are always risks for the solitary religionist. We need also color and music and symbolism in our worship. Joy is intensified when we share it.

How do we enjoy our religion?

(1) First, forget about being happy. Headlong pursuit may win many desirable things. But not in the realm of the spirit. Aggressive attack cannot bring happiness. You would think many believed it could, like the lady with the little girl at the circus. The girl was dazed, almost overwhelmed by the strange sights, sounds, smells. Her adult guardian shook her roughly as she said, "Look here, you. I brought you here to have a good time. Now you have it!" Do we rush and strain

Dr. MacLennan, who regularly conducts this column for **Church Management**, is minister of the Brick Presbyterian Church, Rochester, New York and part time instructor in homiletics at Colgate-Rochester Divinity School.

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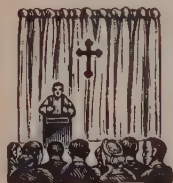
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for happiness because we confuse pleasure with joy? Pleasure is a sensation, an emotion. Joy is more basic. Observe the really happy men and women. They have forgotten about the pursuit of happiness in their complete immersion in a worthy cause, in a noble love, in a giving away of themselves for the sake of another. Do we not find happiness by throwing our lives away for Christ's sake?

(2) Stop being religious and start being Christian. Religion is a set of rules, a collection of maxims, a string of guideposts. Religion is a matter of imparting information and then seeking to incorporate it by "sweating it out." Christ came to save us from that kind of religion. Christianity is trust in Christ. It is deliverance by a revealed power, love and holiness—deliverance from dread, anxiety, the power of death and evil. It is power to believe in the living, active God. Of course being a Christian means having what Robert Frost called "a lover's quarrel with the world." Christianity involves commitment to the kingdom of God here and now. It is a fight for justice, for decency, for abundant life for all God's creatures. But it is not "up to us" alone. "God sent not his son to condemn the world but that the world through him might be saved." All of which leads us to the conclusion of Don Blanding, the west coast philosopher and versifier:

(3) "Joy is an inside job." It means that before we can experience Christ's radiant happiness we must help his Spirit clean up on the foul things inside our soul's house. It means acceptance of ourselves, assignment of ourselves to the great God who will cleanse, forgive, make whole. If we tend to blame others, including church folk, for a sunless religion, be sure we have examined our inner motives, attitudes, desires.

If joy is an inside job, what are the job requirements?

(4) These are set forth chiefly in the Beatitudes. Read and live yourself into Matthew's gospel, chapter 5, verses 1 to 12. For those "inside" the realm of God, trusting him for the power to live the life, the Beatitudes are Christ's recipe for happiness. Here the preacher would do well to shock his people "broad awake" by reading the above scripture in J. B. Phillips' translation or paraphrase. If you have a copy of Phillips' little book of homilies recently published under the title *Is God at Home?* you might begin by reading the world's contrasting recipe beginning, "Blessed are the pushers for they get on in the world." Remind your hearers that "blessed" is just an old-fashioned word for "happy."

II. *Too Good Not To Be True.* Text: 1 John 4:16, 9; 3:14. Who hasn't said that something is "too good to be true"? An examination mark is higher than we dared hope. An old debt is paid we had about written off. A new job with alluring opportunities is offered, or an old

one wins a promotion for us. Some one loved takes a turn for the better during a chronic illness. But what about the things in life which are too good not to be true? Christ's *good news* is just that. Why? Because we believe we live in a rational universe that is dependable, orderly, with design and purpose—that the hundreds of millions of Christian believers since our Lord's death and resurrection have not been victims of a giant hoax or a cosmic deception. Moreover, Christ's claims are self-authenticating.

Taking off from just such an introduction you might follow the affirmations from John's first epistle as suggested above.

(1) God *is*, and God is love. This is too good not to be true. This is faith's central affirmation. True, it is faith, not knowledge. At the beginning faith is always an adventure, requiring imagination, courage, willingness to test before certainty is available. But this is true of science also. Ask Max Planck or Albert Einstein. They will tell you that you cannot reason yourself into a discovery. That God exists, that he is, as Christ declared, revealed, demonstrated, millions of sound minds have believed. They could marshal reasons, outline impressive arguments. But the deepest reason relates to the deep within the soul. As the writer of Psalm 42 knew, "Deep calls unto deep." Men and women are haunted by a presence, by God's own spirit. We all have moments when we know—music, art, nature at her most impressive, creative contact with a great soul. A former student writes of his two days with Dr. Martin Luther King of Montgomery, Alabama as bringing him a tremendous spiritual experience. Yet none of these would be entirely possible unless God had taken the initiative.

(2) God's self-disclosure and self-giving in Christ is too good not to be true. Hear John: "In this the love of God was made manifest among us that God sent his only Son into the world, so that we might live through him." Why do we worship and adore him? Because God has come near to us in a way our finite minds can grasp though never fully comprehend. It is because when we watch him in the gospels, follow him as he climbs Calvary, behold him returning from the dead, changing our own lives from within by his living and unseen presence, discern him leading his church into every venture of faith and sacrifice that we know, "Deep calls unto deep."

(3) One other truth, among many, is too good not to be true. It is that Christ's love operating through us brings life in place of death. Here and now, as well as hereafter is this true. "We know," says John, and myriad other Christians concur, "we know"—not think, hope, or even believe—"we know that we have passed out of death into life because we love the brethren." What wins the permanent victories in conflicts between races, between

economic groups, between national communities each committed to an ideology diametrically opposed to the other? Love—dynamic, holy, undiscourageable. Where do we learn how to find and use this love? The late John A. Hutton, one time famous preacher and editor said that part of the art of true living consists of knowing where to ask the right questions. Christian experience advises us to ask the questions on our knees, at the foot of Christ's cross—at the communion table in church. Then the answers come, not always to our questions, but to ourselves. More than answers come: power to help God answer need, power to love even as Christ loved us and gave himself for us. Love through Christ alone conquers. Here is the love which hopeth, believeth, endureth all things, and never faileth. This is too good in actual experience not to be true.

III. *Church Manners*. "but all things should be done decently and in order."—1 Corinthians 14:40. See also 1 Cor. 14:26 b: "Let all things be done for edification." Introduction—An unfamiliar role may be indicated even for a preacher who disavows being an Emily Post. With the help of the New Testament let us consider our church manners. Occasionally bad-mannered persons get into churches. Perish the thought, some boorish ones have been alleged to be members! After all, the church is for sinners of all degrees. Granted bad manners may be symptoms not of sin but of something inside which still needs the corrective of Christ's grace. Consider a few "pew birds" we should avoid becoming.

(1) The arctic tern type. This specimen thrives in a frigid atmosphere. Indeed he helps to create an emotional deep freeze wherever he goes. Even a friendly smile or a warm greeting fails to thaw out this icy attendant. But a Christian church is intended to be a society of friends. An attitude of reverence during worship is not incompatible with friendliness. Nor does a person have to be a professional, back-slapping official greeter to convey a genuine welcome to our father's house.

(2) Exhibit B in poor church representatives may be called the dour-faced rigid pewsitter. Roman Catholics have trouble with this "bird" as well as Protestants. The late Father Daniel A. Lord wrote a sprightly and amusing little pamphlet for our separated brethren entitled "Politeness in the Pews." Bluntly he described this type at its worst as the "end-seat hog". His theme song seems to be "We shall not be moved." When he must rise he does so in a leaning-tower of Pisa fashion as if to say to the new arrival, "the nerve!"

(3) Temperamentally related to the Rigid Type is the Rear-Guard Soldier of the Lord. He, or she—they come in both sexes—will have a rear seat or nothing. This person may suffer from claustrophobia. Or this individual may want to be devout by stealth—take an inconspicuous



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place in the Lord's temple. Or—unkind reflection—he may want to make a dash for his parked car or for Sunday dinner or both with the last sound of the benediction. But our Lord did not have him in mind when he told his lovely story of the bashful guest who took the lowest place at the table only to be asked to come up to the center position. Indeed the lowest place in most churches is found in a front pew! You may prefer a back pew. But practice your Christian manners. Think of latecomers—of the preacher who may find your responsive face more inspiring than a beautifully wooded prospect—an empty pew.

(4) Next on the black list is the human yak. This is a vulgar term to denote the chronic whisperer or ceaseless chatterer. He is the character who gives a running commentary on each element in the service, prayers, sermon, anthems, hymns ("why don't they choose familiar ones?") and upon the principal actors in the divine drama of worship—preacher, organist, choir members, ushers, et al. Often this person is fidgety, slightly resembling Elvis Presley in a rock 'n' roll number. But we come to church not to catch up on gossip nor to make a quick evaluation of various items and persons. We come to meet God and one another in his presence. We are gathered together, ostensibly, to hear what God the Lord will speak to us. Perhaps we cannot fit certain persons in whose patron saint is not Peter but St. Vitus. Ushers are advised by experts to seat such "yaks" near more intelligent worshippers.

Are there no good-mannered churchgoers? Indeed there are! The majority. Loyal, reverent, friendly, these are they who with God's help make our churches indispensable even from a human viewpoint. They are missionaries without being aggressive. They are members of God's family who welcome the strays and the visitors, the sinners and the saints, known and unknown. These are they who not only stand "on the solid rock" of Christ but stand with him to win others to his truth, and way, and life. All that they do by word and demeanor, by action and silence, they do for the edification, that is, the upbuilding of Christ's church on earth.

IV. *Growing.* Text—"But grow in the grace and knowledge of our Lord and Savior Jesus Christ.—2 Peter 3:18. See also the parables of growth, Mark 4:1-20; Matthew 13:24-32; 36-43. Introduction may use either the expression "Isn't everything growing this summer?" or "Too bad we haven't more rain to make things grow better!" Growth is the secret of much in field and garden, and in personality. Since Eve, mothers have known how to persuade youngsters to eat: "Come on, eat it up, it will make you grow." The trouble with seniors in life's school is not that we stop growing; we grow in the wrong places and directions. So we count our

calories, give priority to proteins, practice girth control to stop growing east and west when north and south limits have been reached. But we must never stop growing in mind and spirit. If we do, chances are we'll never be promoted either where we work, or in God's company. More dismaying is the fact that when growth ceases we slip back.

The number one question before the house today is: are you alive? Can you prove it by growth? A child asked her mother, "Mother, do you still grow?" As she faced the question that wise Christian woman replied, "Do I still grow? This afternoon I suffered from unkind words, but smiled. Last year I would have been quite proud of making sharp retort. Last week I set aside my own desires for others! Last year I would have cried: 'I'll have my way, let others yield to me.' Last month I found some beauty in a soul once scorned, and told it to another. Do I still grow? Yes, child, but oh, so slowly." Yet grow we must. If Peter wrote the words of his second letter he knew what it meant to grow. He had stumbled badly, even as you and I. But he urges us to "grow in the grace and knowledge of our Lord and Savior." It isn't the least bit pious or stuffy. Do I still grow? Do you?

(1) Are we growing in our understanding of others? Do we try to interpret their needs, their troubles? Or do we rubber-stamp people—impossible, Negro, Italian, Jew, vulgar, crooked? Do we shrink ourselves to the size of the company we are in, or do we expand ourselves so that with the inclusiveness of our Lord we take in all sorts and conditions—and not patronizingly either.

(2) Are you growing in your knowledge of what really matters in this complex world? Do you think things are more significant than persons? That gardening or sailing or motoring or any other innocent diversion for an extra hour or two is more important than divine worship on a summer Sunday? Have I Jesus' scale of values? Do I really give primacy to his kingdom?

(3) One other test of growth is found in our answer to this question: are we growing in our knowledge and love of God? When we think of God do we think of him as we did when we were children? As people did in the childhood of the race? Or do we see him as infinitely more than the best any one has ever said about him? Do we see him as the infinite Spirit, the God and Father of our Lord Jesus Christ? Is 1 Corinthians 13:11 a true statement of our spiritual development? God says, keep growing "until we all attain to the unity of the faith and of the knowledge of the son of God, to mature manhood, to the measure of the stature of the fullness of Christ . . ." Good growing! PARSON'S BOOK-OF-THE-MONTH

Recently, I preached in the historic old southern Presbyterian church, First Church

of Charlotte, N. C. My host was not old, but he has an historical sense. As a result I made the acquaintance of a new religious author, Dr. Ernest Lee Stoffel. His first book is his thesis submitted for the doctorate in theology from Union Seminary, Richmond, Va. To his scholarly treatise of the kingdom concept, Dr. Stoffel brought relevant illustrations. As a result his volume *His Kingdom Is Forever* (John Knox Press, Richmond, 1956. pp. 182. \$3.00) is an interesting, illuminating, systematic, Biblical exposition of what Weatherhead in his earlier and more homiletical book on the parables of the kingdom called "the realm of right relationships." It did not surprise me to learn that our southern Presbyterian brethren have provided a sizeable pamphlet as a study guide for lay readers of this book. *His Kingdom Is Forever* is a distillation of much of the best written by scholars concerning the Master's chief theme and mission, plus Lee Stoffel's own insights. Incidentally, his wife Betty Stoffel, has published her little collection of poems, *Moments of Eternity* (John Knox Press, Richmond, Va. \$1.25). It sings the faith and provides many lyrical commentaries on life lived in grace. If you like Grace Crowell's verses, and if you know any of the poems of faith written by a once eminent preacher, the late Matlbie Babcock, you will find Mrs. Stoffel's poems strengthening and lovely.

Being and Believing by Bryan Green, the well-known English evangelist, is a simple, clear and at times inspiring discussion of the heart of the gospel. His concise treatment of the Apostles' Creed, the Lord's Prayer, the Sermon on the Mount, the Ten Commandments first appeared in a woman's magazine in Britain. But his brief studies are much more vital than such capsule presentations tend to be. Preachers plotting their next year's preaching or Bible Class studies may find his topics, appended Bible readings and insights of value. Literate lay folk will enjoy reading one of his chapters each day. Scribner's published the book last year and the price is \$2.50.

NOTABLE QUOTES

"O God, don't let thy servant, Norman Vincent Peale, make such easy simplicity of lives not his own. As long as he is a best-seller, he's going on perpetrating more and more of the same. The critics ignore him, the true believers adore him, and we sensible men are left impotent in between."—concluding paragraph of review of Dr. Peale's recent book *Stay Alive All Your Life in New York Times*, March 31, 1957 by Professor-emeritus T. V. Smith of Syracuse University.

Whose hands have loved their china in warm suds,
And thrilled to see it sparkle in the light,
Have felt the sort of joy I think

God does

When His own earthen vessels
sparkle bright.

—"Knowing", in *Moments of Eternity* by Betty W. Stoffel.

The church of Jesus Christ not only has a glory, it also has a *power*. . . . There is a power at work within us. Surely every preacher, teacher, and worker in the church has had to admit many times: "There is a power at work within us that is able to do far more abundantly than all that we can ask or think." Just when we feel that we cannot go on, there is power beneath us. Just when we feel that we have done miserably or shabbily and that we have flung our whole cause away, there is a power that takes our poor sermon or teaching, our faulty plans so shot full of human vanity, and does 'far more abundantly' than we dared ask or think.—Ernest Lee Stoffel, *His Kingdom Is Forever*, pages 154, 155.

He had said he would conquer death, and here he was alive and well to prove it. Of course it shook them . . . What changes these very ordinary men . . . into heroes who would stop at nothing? A swindle? Hallucination? Spooky nonsense in a darkened room? Or Somebody quietly doing what he said he'd do—walk right through death? What do you think?—J.B. Phillips in *Is God at Home?* page 45. Abingdon Press, Nashville 1957. \$1.75.

JEST FOR THE PARSON

A dear old lady who heard that Rabbi Joshua Liebman had written a fine book entitled *Peace of Mind*, and also that Bishop Fulton Sheen had issued one on *Peace of Soul* rushed to her bookstore. She possessed neither kind of peace but did want some. "Please," she said breathlessly to the salesgirl, "please give me *A Piece of My Mind* by Rabbi Sheen!"

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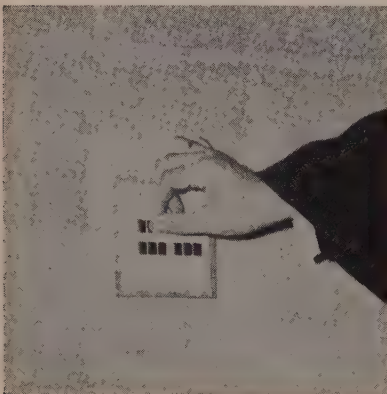
NEW PRODUCTS



AUTOMATIC FOLDING BENCH AND TABLE

The Howe Folding Furniture Company has introduced a new folding bench and table combination, the "Howmatic 12." It is said to fold up in one easy motion in just three seconds.

Circle No. 7571 on card insert



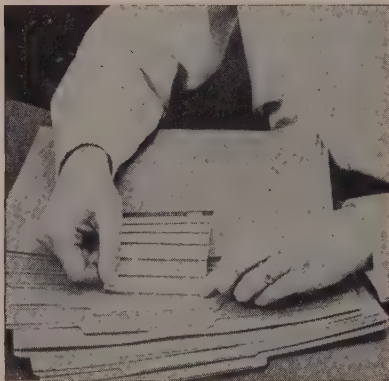
LOW-VOLTAGE CONTROL SYSTEM

Churches can easily install a completely flexible system of lighting by means of low voltage control units made by the Touch-Plate Manufacturing Company. Silent buttons are activated by fingertip, and a rheostat dims or brightens the particular block of lights desired. These buttons may be in multiple locations such as the narthex, the pulpit, the minister's study.

Circle No. 7572 on card insert

Information on New Products

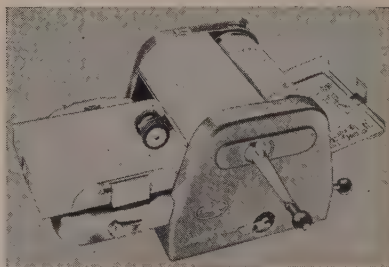
If you wish to have more information on new products described on these pages, please circle the corresponding number found on the insert card on page 97, tear off, and mail. Don't forget to fill out the space for your name, address, and church.



FILE FOLDER LABELS

Pressure-sensitive file folder labels which stick firmly without moistening have been introduced by the Avery Adhesive Label Corporation. They are rolled easily from a backing sheet and applied with light fingertip pressure.

Circle No. 7573 on card insert



SPIRIT DUPLICATOR

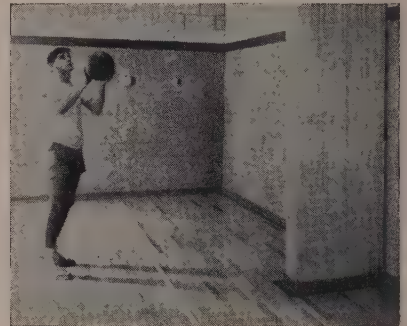
A new spirit duplicator, called the "Silver Streak Copy-Rite" by the manufacturer, the Wolber Duplicator and Supply Company, has been newly designed and engineered. Features claimed are positive sheet feed, side guides with fixed positions, a one quart capacity fluid tank, five position intensity or pressure control. It is made in both electric and hand-operated models.

Circle No. 7574 on card insert

INEXPENSIVE FIRE ALARM

William H. Leach Associates is introducing a fire alarm system which will do a very efficient job at a comparatively small outlay. The interior unit has a large battery and relay enclosed under an eight inch bell. A second eight inch bell is installed outside the church. Underwriter Laboratories' approved detectors are located throughout the building. Unless stopped both bells will ring for two hours after the start of a fire. The cost to an average church may be as little as \$150.00 plus the cost of installation, which can be done by the local craftsman.

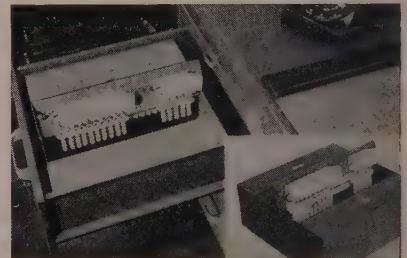
Circle No. 7575 on card insert



CONCRETE FINISH

A newly developed concrete surfacing material which protects from abrasions and is easily cleaned has been introduced by Vitricon, Inc. It is sprayed on and glazes like tile, coming in an unlimited number of colors.

Circle No. 7576 on card insert



KEY FILING CABINET

A new filing drawer for keys, called "Ke-Drawer" has been announced by Cushman and Denison. It will fit into a standard office desk drawer and provides proper identification, security and efficiency for keys in an institution where many people may be handling them. Capacity is up to eighty keys.

Circle No. 7577 on card insert

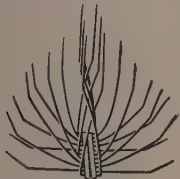
for CHURCHES



BELLS FOR ARCHITECTURAL EFFECT

The Schulmerich Electronics, Incorporated, has announced new aluminum "bell shells" which are much lighter than the usual cast bells, and are finished in bronze so that the proper illusion is created. The bells come in three sizes.

Circle No. 7578 on card insert



BIRD BARRIER

Churches which are afflicted by the roosting of pigeons and starlings along towers and gutters will be interested in the stainless steel barriers made by the Nixalite Company of America. Needle sharp points at the end of springy prongs, ten to every inch repel birds. The flexible base may be readily bent in any direction to conform to the outline of the area to be protected.

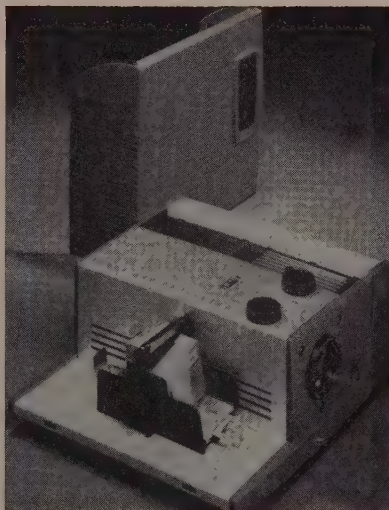
Circle No. 7579 on card insert



ECCLESIASTICAL CLOTH

Owens-Corning Corporation is announcing ecclesiastical patterns in Fiber-glass making use of differing textures, twill, boucle and heavy opaque.

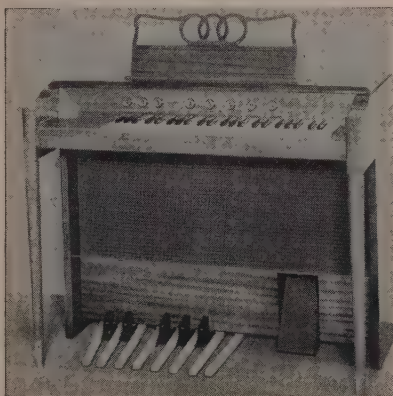
Circle No. 75710 on card insert



SLIDE PROJECTOR

A new projector, the "300", has been introduced by the Eastman Kodak Company. "On the top" controls provide new convenience and the projector is available with either of two slide changing systems, the new Readymatic which rotates slides into position, or an automatic magazine changer.

Circle No. 75711 on card insert



SINGLE MANUAL ELECTRONIC ORGAN

A new single manual electronic organ suitable for use in chapels, homes and classrooms has been announced by the Thomas Organ Company. Small and compact, a special feature, the "Solo Control," permits the player to create the illusion of a two manual organ. Variable controls make possible a great variety of tone color. The organ comes in five styles and finishes.

Circle No. 75712 on card insert



AUTOMATIC SOUND SLIDE PROJECTOR

The Oakton Engineering Corporation has introduced a new electronically automated sound slide projector. Sound is tape recorded and the signal to advance the slides is subsonic. Called "Robovision," the picture produced is 9" x 12".

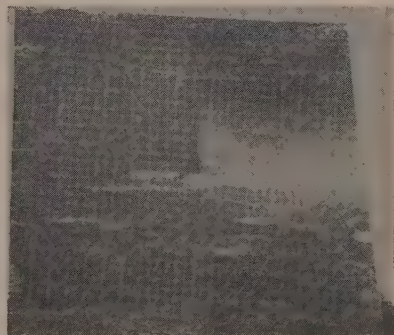
Circle No. 75713 on card insert



WALL MOUNTED COAT RACKS

Lyon Metal Products has announced a new coat rack which can be mounted on the wall at any height to accommodate all age groups. Shelf corners are rounded for safety. The racks may also be used in wardrobes and closets to provide orderly garment storage and increased shelf space.

Circle No. 75714 on card insert



VINYL TILE SEALER

A new vinyl tile sealer, said to give subsequent wax coats added lustre, is being introduced by Multi-Clean Products. Called Flor-Life, it is a heavy-bodied non-yellowing sealer, and dries in fifteen to twenty minutes.

Circle No. 75715 on card insert

Buyer's Guide

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NEW BOOKS

Theology and Philosophy

WHERE JUDAISM DIFFERED by Abba Hillel Silver, The Macmillan Company, 318 pages, \$4.50.

Perhaps this book marks a turning point in religious literature. For two generations writers have been extolling the "one world" in religion. We have been told that denominationalism is passing out and we are accepting togetherness. Judaism, we are informed, is practically the same as liberal Christianity. It is urged that all religions should shake off their differences and get together in a great rally to destroy communistic atheism. The simple fact remains that heritages do vary. Now the distinguished leader of The Temple of Cleveland presents a treatise to show that the Judaism of yesterday and today differs in many respects from Christianity.

The book carries this thesis through many subjects. They are: On Being Different, On Clinging to Eminence, On Rejecting Treasures, On Being Reasonable, On Social Progress, That Men Need to Be Saved, That Men Should Not Enjoy Life, That Men Should Not Resist Evil, and, That Death Is Better than Life.

The reviewer enjoyed the wise vision of the author revealed in the many historic quotations in the presentation. Here, undoubtedly, is one of the great religious scholars of our time. However, he found difficulty, time after time, in reaching the same conclusions.

History does tell the stories of Christian sects which gloried in sadness and self-negation. But this is more than offset by the experience of spiritual security acquired through Christian faith. Joyful saints outnumber the gloomy. Christianity has never glorified a wailing wall given immortality by the practices of the residents of ancient Jerusalem. Pacifism has been spotted throughout Christian history, but it would be difficult to find any evidence of a pacifist Christian Church from the days of Constantine to the present. Indeed, many of us are ashamed of our war record.

Dr. Silver points out that Judaism finds more joy in living than in death. He finds that Christians put too much emphasis on memorials, church crypts, etc. My own observation reveals that memorial lights in synagogues and elaborate monuments in cemeteries are not exclusively the property of Christians.

On the whole I believe that the book is timely and worth-while. Perhaps, it will start a revival of sectarian books. For some years our leaders have sought to woo all religions to the same fold and we have forgotten our differing heritages. With this "all smiles and happiness" trend there has been a decrease in spiritual literacy which is to be regretted. Christian denominations might find it stimulating to rediscover their own heritages.

W.H.L.

THE THEOLOGY OF CALVIN by Wilhelm Niesel (Translated by Harold Knight), The Westminster Press, \$4.00.

Two things give special significance to this book. First, it represents the sincere and capable scholarship of Reformed scholars of Europe in expounding the teachings of John Calvin and their relevancy for modern man. No scholar in this category is better qualified than Wilhelm Niesel.

The second contribution of the book is that it represents how much closer the great Protestant leaders are to each other than we have been used to thinking. Careful digging finds their roots inextricably interwoven.

The author's stated purpose is to lay bare Calvin's key doctrine or conviction. He finds it to be "the self-revelation of God to which Holy Scripture bears wit-

ness". Calvin sought to bring all thought subject to that revelation. But, according to Dr. Niesel, the Holy Spirit must both be present in the Word and moving within us as we hear it if the Word is ever to enter our hearts.

It is in this final emphasis on religion as experiential reality that the one deep solemn note of unanimity is sounded by such men as Calvin, Luther and Wesley. Apparently discordant notes have been sounded mainly by those who have mistaken the peripheral emphases for the central theme.

No one could claim this is an easily read volume. No one could deny it is a book worth reading and will well repay those who will give it careful attention.

C.M.D.

GROUND TO STAND ON, by John H. Otwell, Oxford University Press, 232 pages, \$4.25.

Dr. John Otwell, Professor of Old Testament at the Pacific School of Religion, Berkeley, California, has written here a book that purports to speak to the intellectual skeptic of today. In spite of our present-day religious revival, there is still, according to the author, a widely prevalent skepticism.

Dr. Otwell's apologetic seeks to answer this present-day skepticism. He is particularly well-equipped to do this, both from the stand-point of academic training and experience. Although the book is in no sense autobiographical, the author was himself a skeptic in his earlier years. His own journey from skepticism to his present theism helps him to know the questions that need answering.

This is a good book in spite of its weaknesses. Certainly it will set you thinking. The one point the reviewer would make is that the Divine Human Encounter which has led Dr. Otwell to this present theistic plateau has also led others to a full-fledged Christian view of life.

Fortunately, the author seems to be humble and nice enough to admit this. Perhaps that is why he is most enjoyable.

IN BUT NOT OF THE WORLD by Robert W. Spike, Association Press 110 pages, \$2.00.

Prepared for the Interseminary Committee of the National Council of Churches, this is a "notebook of theology and practice in the local church" by the Director of Evangelism of the Congregational Christian Churches.

What They Are Saying

It has been my observation that over the years in the field of magazines of interest to the Protestant clergy, *Church Management* has made a distinctive contribution to the dissemination of information about religious books, perhaps unequaled in this country.

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Each of the five chapters is in four parts: an episode to picture the problem, the doctrinal content, the cultural or sociological approach, and a way to make this practical in the local church. He considers Koinonia, the Body of Christ, the authority of the Word, No salvation outside of the church, and the Kingdom of God in this way.

As a handbook it seems to this reviewer the "practical" section at the close of each chapter is lacking in strength, largely because it is still general and not specific. The volume is largely for discussion purposes.

H.W.F.
THE MOMENT BEFORE GOD by Martin J. Heineken, Muhlenberg Press, Philadelphia, 386 pages, \$5.95.

While the sub-title of this book is "An Interpretation of Kierkegaard" the reader will quickly discover that he is reading Heineken and not the Dane. Here is a brilliant autobiographical statement by the Professor of Theology in the Lutheran Theological Seminary in Philadelphia, in which he describes his own struggle toward Christian understanding and in which process he finds Kierkegaard more helpful than others.

The problem of the book is not only that of the author and the Dane but is universal—What does it mean to become and to be a Christian. In setting out his own answers the author states that he has tried to share his benefits derived from Kierkegaard, particularly at those points where the latter has frequently been misunderstood such as: that Christianity is absolute paradox, that God is absolutely other, that dread (anxiety) is the constant concomitant of man's freedom, that despair is man's sickness unto death, that truth is subjectivity, that Christianity is suffering and that it is an "existential communication."

Heineken is so convinced about the finality of these insights that he insists that one must either accept or reject Kierkegaard; there is no middle ground or possibility of modification on these points. While this may prove a bit more demanding than most readers will relish it will make them mindful that Kierkegaard (and Heineken) must be read for what he really says and not for that imputed to him. This book will help one see in the midst of confused "Christendom" what Christianity really is and what the Christian must do about it.

R.W.A.
MAKE YOUR FAITH WORK by Louis H. Evans, Fleming-Revell, 159 pages, \$2.50.

This is a straight-forward exposition of the Epistle of James by the minister-at-large of the Presbyterian Church, in which he poses questions everyone sooner or later must face, such as: Is Your Religion Words or Works? Are You Conceited? Can Your Faith Heal? and so on.

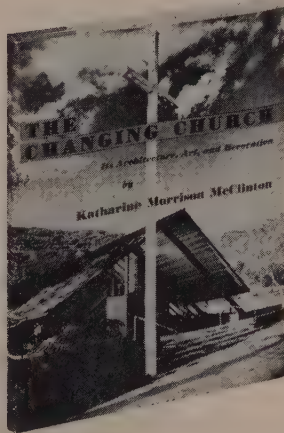
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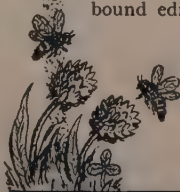
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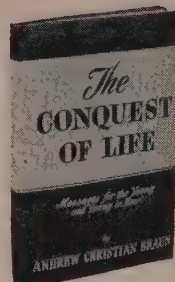
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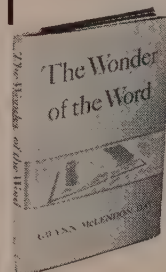
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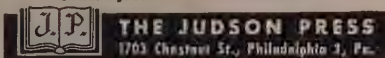
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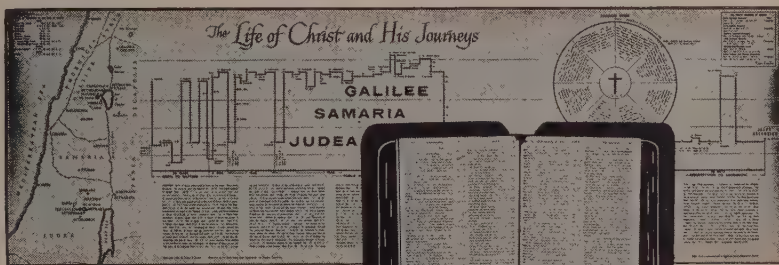
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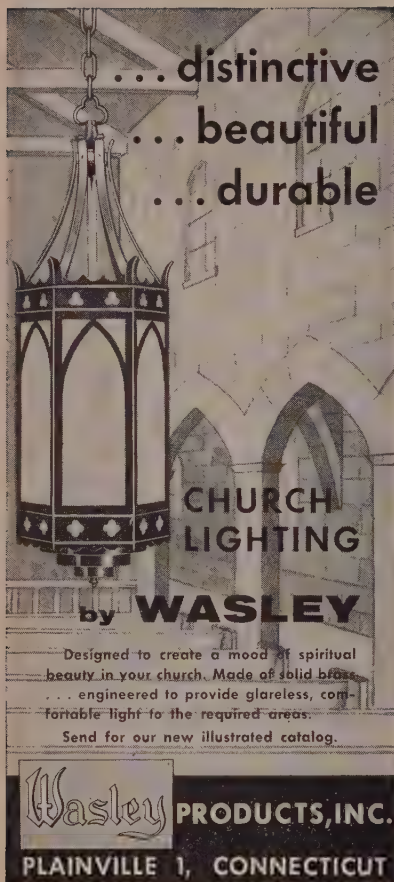
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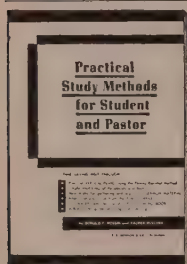


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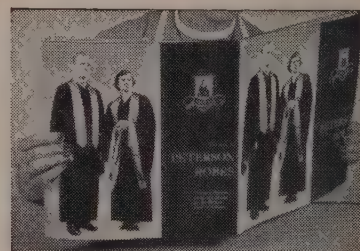
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Church Management: July 1957

Building a Devotional Library

The author, director of the Spiritual Life Clinic of Cleveland Ohio, gives some excellent suggestions as to methods by which a library of devotional classics may be started and expanded.

Harold Wiley Freer

Through my work as a prayer group consultant and a retreat leader, I have visited many churches in recent months. Usually I have taken with me a fairly large collection of devotional books, these to be used during quiet times as stimulus to meditation. As a result of these visits I have been asked two questions over and over. First, from individuals seeking personal help: What four or five devotional books should I buy that I can read repeatedly through the year? And secondly, from ministers or leaders of prayer groups: Where can I find a list of books from which to build a devotional library for our church?

This article is to answer these two questions. The books chosen are those that have met a twofold test. First, they are books that have spoken to my own "condition," that have helped me in my own growth of spirit. Secondly, and far more important, they are books that have been used by several hundred people in the last few years, helping them to understand the life of prayer and strengthening them in the practice of prayer. None of these is an "inspirational" book to be read for the moment, then casually tossed aside. These are books for individuals and groups to live by through the years.

To choose a half dozen books which may be read over and over again, each reading adding to one's understanding and growth, is no simple matter. Eventually the reader must find those that speak to his own special need, and these will be the carefully marked ones on his shelf. The following are those which will bear continual rereading and study, granting new insights year after year.

1. *A Testament of Devotion* by Thomas Kelly, American Quaker, (a) \$1.00, is the one modern devotional book that most surely will last through the generations as a spiritual classic. 2. *The Imitation of Christ* by Thomas a Kempis, (f) \$1.50, has been printed more times than any other book except the Bible, the delight of Catholics and Protestants. 3. *Christian Perfection* by Francois Fenelon, (a) \$2.00, is the winsome teaching of one of

the great spiritual directors. 4. *Letters of the Scattered Brotherhood*, edited by Mary Strong, (a) \$2.00, has passages of awesome beauty mixed with others of rare insight into the spiritual life, all speaking to modern man. 5. *The Choice Is Always Ours*, edited by Dorothy B. Phillips, (b) \$4.50, is an anthology of spiritual progression which suggests where the reader can climb in his growth, and how he can reach those higher levels of love and service through religion and psychology. 6. *Meister Eckhart*, edited by Raymond B. Blackney, (a) \$3.50, is an excellent compilation of the writings of a spiritual master whose thought belies the term "Dark Ages," for he gives more light even for today than most of us are willing to accept.

There are many others far more simple for beginners or far more difficult for those along the way, but the above six volumes, along with the Bible, give the three ancient and the three modern devotional books which can be read without boredom time and time again, even though others are never opened.

For a church devotional library I suggest three different groupings, all of which are books now in print and available from publishers. The first grouping is in five sections, ten volumes to each section. These are the basic books for prayer groups or church or private libraries. The second grouping is composed of eight of the finer daily devotional readings, to be used for one's own private devotions. The third grouping is of six anthologies, those that today best speak to modern man in his search for spiritual life.

A basic library should begin with those volumes that will help one just beginning in the discipline of spiritual growth, giving techniques and content; then should continue with others, some quite simple, others more difficult, by which the reader may grow. So I suggest five sections, to be purchased one at a time where money permits, or to be bought in one lot, which will give a church a library unequalled for spiritual insight.

Section 1

- A Guide to True Peace*, edited by Brinton, (a) \$1.50
- Creative Prayer* by Herman, (a) \$1.00
- Lower Levels of Prayer* by Stewart, (c) \$1.00
- More than We Are* by Bro, (a) \$2.00
- On Beginning from Within* by Steere, (a) \$1.75
- The Choice Is Always Ours*, edited by Phillips, (b) \$4.50

- The Practice of Prayer* by Belden, (a) \$1.50
- The Secret of Life* by Burkhart, (a) \$1.25
- The School of Prayer* by Wyon, (d) \$1.00
- Two or Three Together* by Freer and Hall, (a) \$2.50

Section 2

- A Serious Call to a Devout and Holy Life* by Law (abridged edition by Meister), (e) \$2.50
- A Testament of Devotion* by Kelly, (a) \$1.00
- How to Pray* by Grou, (a) \$3.00
- Introduction to a Devout Life* by de Sales, (f) \$1.50
- Letters of the Scattered Brotherhood*, edited by Strong, (a) \$2.00
- Rediscovering Prayer* by Casteel, (g) \$3.50
- Teach Us to Pray* by Whitson, (h) \$2.50
- The Art of Meditation* by Goldsmith, (a) \$2.50
- The Will of God* by Weatherhead, (c) \$1.00
- Training in the Life of the Spirit* by Heard, (a) \$1.00

Section 3

- Christian Perfection* by Fenelon, (a) \$2.00
- Holy Wisdom* by Baker, (a) \$5.00
- Intelligent Prayer* by MacLachlan, (j) 75c
- Letters of Direction* by de Tourville, (r) 75c
- Letters of Evelyn Underhill*, (k) \$4.00
- Making Prayer Real* by Radcliffe, (c) \$3.00
- Prayers and Meditations* by Heard, (a) \$2.00
- Strengthening the Spiritual Life* by Ferre, (a) \$1.00
- Teachings of Jesus on Prayer* by MacLachlan, (j) 75c
- The Imitation of Christ* by a Kempis, (f) \$1.50

Section 4

- A Preface to Prayer* by Heard, (a) \$2.50
- Autobiography of Prayer* by Day, (a) \$2.50
- Florence Allsborn* by Oldham, (a) \$2.75
- How to Pray for Healing* by MacLachlan, (j) 75c
- Meister Eckhart*, edited by Blakney, (a) \$3.50
- Letters to a Niece* by von Hugel, (m) \$3.00
- Progress through Mental Prayer* by Leen, (n) \$3.75

The Cloud of Unknowing (anonymous), (a) \$1.75
The Spirit of St. Francis de Sales by Camus (edited by Kelley), (a) \$3.50
The Spiritual Life by Underhill, (a) \$1.75

Section 5

A Method of Prayer by Kelpius, (a) \$1.50
Abba, The Fruits of the Spirit, Light of Christ (three-in-one volume) by Underhill, (k) \$2.25
Doors into Life by Steers, (a) \$2.00
Journal of John Woolman, (f) \$1.50
Private Devotions of Lancelot Andrews, (f) \$1.50
Spiritual Letters of Dom Chapman, (n) \$3.50
The Practice of the Presence of God by Lawrence, (p) \$1.00
Theologica Germanica (anonymous), (f) \$1.50
The Religious Life by Harkness, Steere, etc., (g) \$2.00
Purity of Heart by Kierkegaard, (a) \$2.50

Each of the sections of this first grouping costs about twenty dollars for the ten volumes, some of which are paper-bound, only binding available. The entire set of fifty volumes would be under one hundred dollars, an excellent memorial gift for an interested friend.

Continuing with the three groupings mentioned earlier, the second one has

eight books of the daily devotions style, all of which have been tested and found exceptional. They are: *A Diary of Private Prayer*, (s) \$1.50, and *A Diary of Readings*, (s) \$2.50, both by Baillie; *Every Day a Prayer* by Bro, (a) \$2.50; *Listen, the Lord* (anonymous), (t) \$1.25; *My Utmost to the Highest* by Chambers, (w) \$3.00; *Through Christ Our Lord* by Harkness, (c) \$1.25; and *With the Master*, (u) \$1.50, and *Not as the World Giveth*, (u) \$1.00, both by Vernier. (*Prayers and Meditations* by Heard, (a) \$2.00, listed in the basic books, can be used in similar fashion.)

Third of the groupings is a series of devotional anthologies as follows: *From Darkness to Light*, (a) \$5.00, and *Man and God*, (x) \$3.75, both by Gollancz; *The Fellowship of the Saints*, edited by Kepler, (c) \$7.50; *The Perennial Philosophy*, edited by Huxley, (a) \$4.00; *The Universal God*, edited by Voss (f) \$5.00; and *The Way of Mysticism* by James, (a) \$3.00. (*The Choice Is Always Ours*, edited by Phillips, (b) \$4.50, and mentioned above, is also an anthology, but best belongs to the basic series.)

Of course, there are many other popular devotional books of an inspirational nature, but they hardly classify in these groupings. These include most of those now available which one may read and feel akin to spiritual masters who know the life of prayer. And there are others which are technical volumes on the life of prayer, such as those by Buttrick, Heiler, and others, which too do not be-

long to this basic listing. But with these sixty-odd volumes one may add others that specialize in certain fields, for these are indeed the basis of a sound devotional library.

(All of the books listed, which include several English volumes, may be purchased from the Spiritual Life Clinic, 1701 Payne Avenue, Cleveland 14, Ohio, of which Mr. Freer is director. Proceeds from all book sales are placed in the Retreat House Fund of the Clinic. Churches and ministers receive liberal discounts. Write to the Clinic for further information.)

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d—Student Christian Movement Press (English)
e—Westminster Press
f—World Publishing Company
g—Association Press
h—Pilgrim Press
j—James Clarke and Co. Ltd. (English)
k—Longsman, Green and Company
m—E. P. Dutton and Company
n—Sheed and Ward
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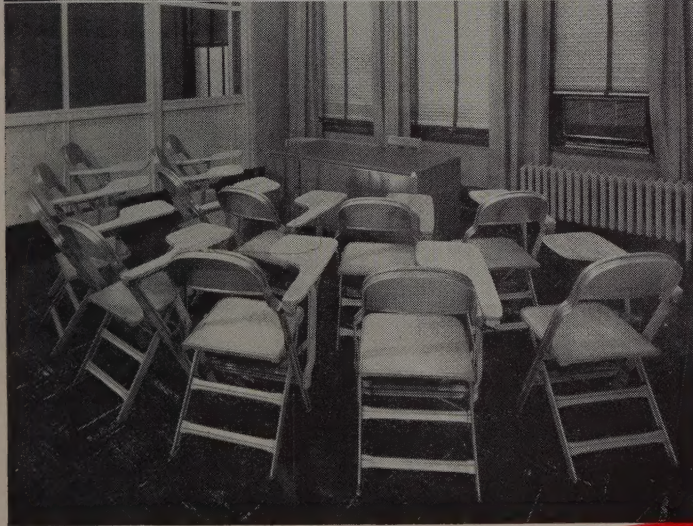
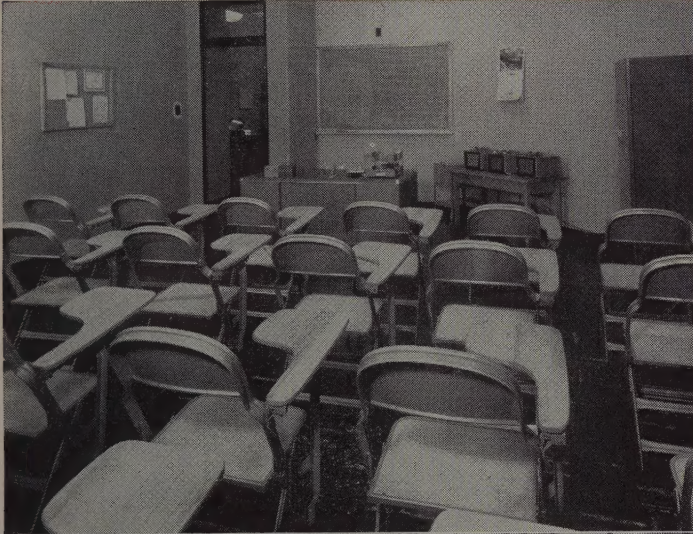
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